LIST OF ILLUSTRATIONS OF VOL II

The Arabian
Entertainme


إِنَّا وَرَدْنَا
وَلَيْتَ يَلْبَثُ لَا يَبِنْ
تَرْجَمَ هَذِهِ
الْكَتَابَ
الْعَرَبِيَّ

THE ARABIAN NIGHTS

VOLUME TWO



" delight
Life, anguish, death immortal love
Ceas ng not, mingled unrepress d
Apart from place withholding time
But flattering the golden p me
Of good Haroun Alraschid

Loan Tennyson



CHAPTER VIII

COMMENCING WITH PART OF THE HUNDRED AND SEVENTH NIGHT, AND ENDING WITH PART OF THE HUNDRED AND THIRTY-SEVENTH

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CHAPTER IX

COMMENCING WITH THE HUNDRED AND FIFTY-THIRD NIGHT, AND ENDING WITH THE HUNDRED AND

able time, no slave pleasing him but on a certain day one of the brokers came to the mansion of the Vizier Fadladdin, and found that he had mounted to repair to the palace of the King; and he laid hold upon his stirrup, and repeated these two verses—

O thou who hast reanimated what was rotten in the State! Thou art the Vizier ever aided by Heaven
Thou hast revived the noble qualities that were extinct among men May thy conduct never cease to be approved by God!

He then said, O my master, the female slave for the procuring of whom the noble mandate was issued hath arrived The Vizier replied, Bring her hither to me So the man returned, and, after a short absence, came again, accompanied by a damsel of elegant stature, high-bosomed, with black eyelashes, and smooth cheek, and slender waist, and large hips, clad in the handsomest apparel, the moisture of her lips was sweeter than sirup, her figure put to shame the branches of the Oriental willow, and her speech was more soft than the zephyr passing over the flowers of the garden, as one of her describers hath thus expressed—

Her skin is like silk and her speech is soft neither redundant nor deficient
Her eyes, God said to them Be—and they were affecting men's hearts with the potency of wine
May my love for her grow more warm each night and cease not until the day of judgment
The locks on her brow are dark as night while her forehead shines like the gleam of morning

When the Vizier beheld her, she pleased him extremely, and he looked towards the broker, and said to him, What is the price of this damsel? The broker answered, The price bidden for her hath amounted to ten thousand pieces of gold, and her owner hath sworn that this sum doth not equal the cost of the chickens

which she hath eaten, nor the cost of the dresses which she hath bestowed upon her teachers, for she hath learnt writing and grammar and lexicography, and the interpretation of the Coran, and the fundamentals of law and religion, and medicine, and the computation of the calendar, and the art of playing upon musical instruments The Vizier then said, Bring to me her master —and the broker immediately brought him, and lo, he was a foreigner, who had lived so long that time had reduced him to bones and skin, as the poet hath said—

How hath time made me to tremble! For time is powerful and severe
I used to walk without being weary, but now I am weary and do not walk

And the Vizier said to him, Art thou content to receive for this damsel ten thousand pieces of gold from the Sultan Mohammed the son of Suleiman Zeini? The foreigner answered, As she is for the Sultan, it is incumbent on me to give her as a present to him, without price So the Vizier, upon this, ordered that the money should be brought, and then weighed the pieces of gold for the foreigner, after which, the slave-broker addressed the Vizier, and said, With the permission of our lord the Vizier, I will speak.—Impart what thou hast to say, replied the Vizier It is my opinion then, said the broker, that thou shouldst not take up this damsel to the Sultan to-day; for she hath just arrived from her journey, and the change of air hath affected her, and the journey hath fatigued her, but rather let her remain with thee in thy palace ten days, that she may take rest, and her beauty will improve then cause her to be taken into the bath, and array her in clothes of the handsomest description, and go up with her to the Sultan so shalt thou experience more abundant good fortune The Vizier

considered the advice of the slave-broker, and approved of it. He therefore took her into his palace, and gave her a private apartment to herself, allotting her every day what she required of food and drink and other supplies, and she continued awhile in this state of enjoyment.

Now the Vizier Iadladdin had a son like the shining full moon, with brilliant countenance, and red cheek, marked with a mole like a globule of ambergris, and with grey down The youth knew not of this damsel, and his father had charged her, saying, Know that I have purchased thee for the king Mohammed the son of Suleiman Zeini, and that I have a son who hath not left a girl in the quarter without making love to her therefore keep thyself concealed from him, and beware of showing him thy face, or suffering him to hear thy voice The damsel replied, I hear and obey —and he left her and departed And it happened as fate had ordained, that she went one day into the bath which was in the house, and, after certain of the female slaves had bathed her, she attired herself in rich apparel, and her beauty and loveliness increased in consequence She then went in to the Vizier's wife, and kissed her hand, and she said to her, May it be favourable, O Enis Eljelis! How didst thou find this bath?—O my mistress, she answered, I wanted nothing but thy presence there And upon this the mistress of the house said to the female slaves, Arise, and let us go into the bath And they complied with her command and went accompanied by their mistress, who first charged two young slave-girls to keep the door of the private apartment in which was the fair Eljelis, saying to them, Suffer no one to go in to the damsel —and they replied, We hear and obey But while Enis was sitting in her chamber, lo, the Vizier's son, whose name was Noureddin Ali, came in, and asked after his

mother and the family The two girls answered, They are gone into the bath Now the fair Enis heard the speech of Noureddin Ali as she sat in her chamber, and she said within herself, I wonder what this youth is like, of whom the Vizier hath told me that he hath not left a girl in the quarter without making love to her by Allah, I have a desire to see him! She then rose upon her feet, fresh as she was from the bath, and, approaching the door of the chamber, looked at Noureddin Ali, and beheld him to be a youth like the full moon The sight of him occasioned her a thousand sighs, and a look from the youth, at her, affected him also in the same manner Each was caught in the snare of the other's love, and the youth approached the two slave-girls, and cried out at them, whereupon they fled from before him, and stopped at a distance, looking to see what he would do He then advanced to the door of the chamber, and, opening it, went in, and said to the damsel, Art thou she whom my father hath purchased for me? She answered, Yes And upon this, the youth, who was in a state of intoxication, went up to her, and embraced her, while she, in like manner, threw her arms around his neck, and kissed him But the two slave-girls, having seen their young master enter the chamber of the damsel, cried out. The youth, therefore, soon ran forth, and fled for safety, fearing the consequence of his intrusion, and when the mistress of the house heard the cry of the two slave-girls, she came out dripping from the bath, saying, What is the cause of this cry in the house? And when she drew near to the two slave-girls whom she had placed at the door of the private chamber, she said to them, Wo to you! What is the matter? They answered, as soon as they beheld her, Our master Noureddin Ali came to us and beat us, and we fled from him, and he went into the

chamber of Enis Eljelis, and when we cried out to thee he fled The mistress of the house then went to the fair Eljelis, and said to her, What is the news?—O my mistress, she answered, as I was sitting here, a youth of handsome person came in to me, and said to me, Art thou she whom my father hath purchased for me?—and I answered, Yes—By Allah, O my mistress, I believed that what he said was true, and he came up to me and embraced me, and kissed me three times, and left me overcome by his love

Upon this the mistress of the house wept and slapped her face, and her female slaves did the like, fearing for Noureddin Ali, lest his father should slay him, and while they were in this state, lo, the Vizier came in, and inquired what had happened His wife said to him, Swear that thou wilt listen to that which I shall say He replied, Well So she told him what his son had done, and he mourned, and rent his clothes, and slapped his face, and plucked his beard His wife then said to him, Kill not thyself I will give thee, of my own property, ten thousand pieces of gold, her price But upon this, he raised his head towards her, and said to her, Wo to thee! I want not her price, but I fear the loss of my life and my property—Wherefore, O my master? she asked Knowest thou not, said he, that we have this enemy Mowein the son of Saouy? When he heareth of this event, he will repair to the Sultan, and say to him, Thy Vizier whom thou imaginest that he loveth thee hath received from thee ten thousand pieces of gold, and purchased therewith a female slave such as no one hath seen equalled, and when she pleased him, he said to his son, Take her, for thou art more worthy of her than the Sultan—and he took her, and the damsel is now with him Then the King will say, Thou liest And he will say to the King, With thy permission, I will break in upon him

suddenly, and bring her to thee And he will give him permission to do so He will therefore make a sudden attack upon the house, and take the damsel, and conduct her into the presence of the Sultan, and he will question her, and she will not be able to deny he will then say, O my lord, I give thee good counsel, but I am not in favour with you —and the Sultan will make an example of me, and all the people will make me a gazing-stock, and my life will be lost. His wife, however, replied, Acquaint no one, for this thing hath happened privily commit, therefore, thine affair unto God, in this extremity And upon this, the heart of the Vizier was quieted, and his mind was relieved.

Such was the case of the Vizier Now as to Noureddin, he feared the result of his conduct, and so passed each day in the gardens, not returning to his mother until towards the close of the night he then slept in her apartment, and arose before morning without being seen by anyone else Thus he continued to do for the space of a month, not seeing the face of his father, and at length his mother said to his father, O my master, wilt thou lose the damsel and lose the child? For if it long continue thus with the youth, he will flee his country —And what is to be done? said he She answered, Sit up this night, and when he cometh, lay hold upon him, and be reconciled to him, and give him the damsel; for she loveth him, and he loveth her, and I will give thee her price So the Vizier sat up the whole night, and when his son came, he laid hold upon him, and would have cut his throat, but his mother came to his succour, and said to her husband, What dost thou desire to do unto him? He answered her, I desire to slay him The youth then said to his father, Am I of so small account in thy estimation? And upon this, the eyes of his father

filled with tears, and he said to him, O my son, among loss of my property and my life of small account with thee? Listen, O my father, rejoined the youth — and he implored his forgiveness So the Vizier arose from the breast of his son, and was moved with compassion for him, and the youth arose and kissed his father's hand, and the Vizier said, O my son, if I knew that thou wouldst act equitably to Enis Eljelis, I would give her to thee —O my father, replied the youth, wherefore should I not act equitably towards her? And his father said, I charge thee, O my son, that thou take not a wife to share her place, and that thou do her no injury, nor sell her He replied, O my father, I swear to thee that I will neither take a wife to share her place, nor sell her —and he promised him by oaths to act as he had said, and took up his abode with the damsel, and remained with her a year, and God (whose name be exalted!) caused the King to forget the affair of the female slave, but the matter became *known to Moweiu the son of Saouy, yet he could not* speak of it on account of the high estimation in which the other Vizier was held by the Sultan

After this year had expired, the Vizier Fadladdin the son of Khacan entered the bath, and came out in a state of excessive perspiration, in consequence of which the external air smote him, so that he became confined to his bed, and long remained sleepless, and his malady continued unremittingly, so he called, thereupon, his son Noureddin Ali, and when he came before him, said to him, O my son, verily the means of life are apportioned, and its period is decreed, and every soul must drink the cup of death I have nothing with which to charge thee but the fear of God, and forethought with regard to the results of thine actions, and that thou conduct thyself kindly to the damsel Enis Eljelis.—O my father, said the youth,

sudden! is like unto thee? Thou hast been celebrated for virtuous actions, and the praying of the preachers for thee on the pulpits.—O my son, rejoined the Vizier, I hope for the approbation of God, whose name be exalted! And then he pronounced the two professions of the faith, and uttered a sigh, and was recorded among the company of the blessed. And upon this, the palace was filled with shrieking, and the news reached the ears of the Sultan, and the people of the city heard of the death of Fadladdin the son of Khacan, and even the boys in the schools wept for him His son Noureddin Ali arose and prepared his funeral, and the Emirs and Viziers and other officers of the State attended it, and among them was the Vizier Mowein the son of Saouy, and as the procession passed out from the mansion, one of the mourners recited these verses—

I said to the man who was appointed to wash him,—
Would that he had yielded obedience to my counsel—
Put away from him the water, and wash him with the tears of honour shed in lamentation for him
And remove these fragrant substances collected for his corpse and perfume him rather with the odours of his praise
And order the noble angels to carry him in honour
Dost thou not behold them attending him?
Cause not men's necks to be strained by bearing him
enough are they laden already by his benefits

Noureddin Ali for a long time remained in a state of violent grief for the loss of his father, but as he was sitting one day in his father's house, a person knocked at the door, and he rose up and opened it, and lo, there was a man who was one of his father's intimate companions, and he kissed the hand of Noureddin, and said to him, O my master, he who hath left a son like thee hath not died This is the

destination of the lord of the first and the last among mankind O my master, cheer up thy heart, and give over mourning And upon this, Noureddin Ali arose, and went to the guest-chamber, and removed thither all that he required, and his companions came together to him, and he took again his slave Ten of the sons of the merchants became his associates, and he gave entertainment after entertainment, and began to be lavish with presents. His steward, therefore, came in to him, and said to him, O my master Noureddin, hast thou not heard the saying, He who expendeth and doth not calculate is reduced to poverty? This profuse expenditure, and these magnificent presents, will annihilate the property But when Noureddin Ali heard these words of his steward, he looked at him, and replied, Of all that thou hast said to me, I will not attend to one word How excellent is the saying of the poet—

If I be possessed of wealth and be not liberal, may my hand never be extended nor my foot raised
Show me the avaricious who hath attained glory by his avarice, and the munificent who hath died through his munificence

Know, O steward, he continued, that if there remain in thy hands what will suffice for my dinner, thou shalt not burden me with anxiety respecting my supper So the steward left him, and went his way, and Noureddin Ali resumed his habits of extravagant generosity whenever any one of his companions said, Verily this thing is beautiful!—he would reply, It is a present to thee —and if any said, O my master, verily such a house is delightful!—he would reply, It is a present to thee.

He ceased not to give entertainments to his companions from the commencement of day, one after another, until he had passed in this manner a

Noureddin, I desire to-day to visit my brother, for he celebrateth the circumcision of his son Thus each of them asked leave of him deceitfully, and went his way, until all had departed.

So Noureddin Ali remained alone, and he called his slave-girl, and said to her, O Enis Eljelis, seest thou not what hath befallen me? And he related to her what the steward had told him She replied, O my master, for some nights past, I have been anxious to speak to thee of this affair, but I heard thee reciting these two verses—

> When fortune is liberal to thee be thou liberal to all others before she escape from thee
> For liberality will not annihilate thy wealth when she is favourable nor avarice preserve it when she deserteth thee

And when I heard thee repeat these words, I was silent, and would not make any remark to thee —O Enis Eljelis, he rejoined, thou knowest that I have not expended my wealth but on my companions, and I do not think that they will abandon me without relief —By Allah, said she, they will be of no use to thee But he said, I will immediately arise and go to them, and knock at their doors perhaps I shall obtain from them something which I will employ as a capital wherewith to trade, and I will cease from diversion and sport So he arose instantly, and proceeded without stopping until he arrived at a by-street in which his ten companions resided, for they all lived in that same street and he advanced to the first door, and knocked, and there came forth to him a slave-girl, who said to him, Who art thou? He answered, Say to thy master,—Noureddin Ali is standing at the door, and saith to thee, Thy slave kisseth thy hands, looking for a favour from thee And the girl entered, and acquainted her master, but he called out to her,

whole year, after which, as he was sitting with them, he heard the slave-girl recite these two verses—

Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing
Thy nights were peaceful, and thou wast deceived by them in the midst of their brightness there cometh gloom

And immediately after, a person knocked at the door so Noureddin arose, and one of his companions followed him without his knowledge, and when he opened the door, he beheld his steward, and said to him, What is the news?—O my master, answered the steward, that which I feared on thy account hath happened to thee.—How is that? asked Noureddin The steward answered, Know that there remaineth not of thy property in my hands anything equivalent to a piece of silver, or less than a piece of silver, and these are the accounts of thy expenses, and of thy original property When Noureddin Ali heard these words, he hung down his head towards the ground, and exclaimed, There is no strength nor power but in God! And the man who had followed him secretly to pry into his case, as soon as he heard what the steward told him, returned to his companions, and said to them, See what ye will do, for Noureddin Ali hath become a bankrupt. So when Noureddin returned to them, grief appeared to them in his countenance, and immediately one of them rose, and, looking towards him, said to him, O my master, I desire that thou wouldst permit me to depart.—Why thus depart to day? said Noureddin His guest answered, My wife is to give birth to a child this night, and it is impossible for me to be absent from her I desire, therefore, to go and see her And he gave him leave Then another arose, and said to him, O my master

Noureddin, I desire to-day to visit my brother, for he celebrateth the circumcision of his son. Thus each of them asked leave of him deceitfully, and went his way, until all had departed

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saying, Return, and tell him, He is not here The girl, therefore, returned to Noureddin, and said to him, My master, Sir, is not here And he went on, saying within himself, If this is a knave, and hath denied himself, another is not. He then advanced to the next door, and said as he had before, and the second also denied himself, and Noureddin exclaimed—

They are gone, who, if thou stoodest at their door, would bestow upon thee the bounty thou desirest

By Allah, he added, I must try all of them perchance one of them may stand me in the place of all the others And he went round to all the ten, but found not that one of them would open the door, or show himself, or even order him a cake of bread, and he recited the following verses—

A man in prosperity resembleth a tree which people flock round as long as it hath fruit,
But as soon as it hath dropped all that it bore, they disperse from beneath it and seek another
Perdition to all the people of this age! for I find not one man of integrity among ten

He then returned to his slave, his anxiety had increased, and she said to him, O my master, said I not unto thee that they would not profit thee?—By Allah, he replied, not one of them showed me his face —O my master, rejoined she, sell of the movables of the house a little at a time, and expend the produce And he did so until he had sold all that was in the house, and there remained nothing in his possession, and upon this he looked towards the fair Enis, and said to her, What shall we do now?—It is my advice, O my master, she answered, that thou arise immediately, and take me to the market, and sell me for thou knowest that thy father purchased me for ten thousand pieces of gold, and perhaps God may open to thee a way to obtain

day to
a part of this price and if God have decreeee
reunion we shall meet again But he replied, O Enis
Eljelis, it is not easy for me to endure thy separation
for one hour —Nor is the like easy to me, said she
but necessity is imperious And upon this, he took
the fair Eljelis, his tears flowing down his cheeks, and
went and delivered her to the broker, saying to him,
Know the value of that which thou art to cry for sale
—O my master Noureddin, replied the broker, noble
qualities are held in remembrance Is she not Enis
Eljelis, whom thy father purchased of me for ten
thousand pieces of gold? He answered, Yes And
the broker thereupon went to the merchants, but he
found that they had not all yet assembled, so he waited
till the rest had come, and the market was filled with
all varieties of female slaves, Turkish and Greek and
Circassian and Georgian and Abyssinian, and when
he beheld its crowded state, he arose and exclaimed,
O merchants! O possessors of wealth! everything
that is round is not a nut, nor is everything long, a
banana, nor is everything that is red, meat, nor is
everything white, fat, nor is everything that is
ruddy, wine, nor is everything tawny, a date! O
merchants! this precious pearl whose value no money
can equal, with what sum will ye open the bidding for
her? And one of the merchants answered, With four
thousand and five hundred pieces of gold

But lo, the Vizier Mowein the son of Saouy was in
the market, and, seeing Noureddin Ali standing there,
he said within himself, What doth he want here, hav-
ing nothing left wherewith to purchase female slaves?
Then casting his eyes around, and hearing the broker
as he stood crying in the market with the merchants
around him, he said within himself, I do not imagine
anything else than that he hath become a bankrupt, and
come forth with the slave-girl to sell her, and if this be

not cease to promise thee, and to defer from day to day, notwithstanding thy pride; and when they are overcome by thy importunity they will say, Give us the written order —and as soon as they have received the paper from thee they will tear it in pieces so thou wilt lose the price of the slave.

When Noureddin, therefore, heard these words of the broker, he said to him, What is to be done? The broker answered, I will give thee a piece of advice, and if thou receive it from me, thou wilt have better fortune.—What is it? asked Noureddin. That thou come to me immediately, answered the broker, while I am standing in the midst of the market, and take the slave-girl from me, and give her a blow with thy hand, and say to her, Wo to thee! I have expiated my oath that I swore, and brought thee to the market, because I swore to thee that thou shouldst be exposed in the market, and that the broker should cry thee for sale. If thou do this, perhaps the trick will deceive him and the people, and they will believe that thou tookest her not to the market but to expiate the oath.—This, replied Noureddin, is the right counsel So the broker returned into the midst of the market, and, taking hold of the hand of the slave-girl, made a sign to the Vizier Mowein the son of Saouy, saying, O my lord, this is her owner who hath just come. Then Noureddin Ali advanced to the broker, and tore the damsel from him, and struck her with his hand, saying to her, Wo to thee! I have brought thee to the market for the sake of expiating my oath. Go home, and disobey me not again. I want not thy price, that I should sell thee; and if I sold the furniture of the house and everything else of the kind
r and over again, their produce would not amount
hy price.—But when Mowein the son of Saouy
ld Noureddin, he said to him, Wo to thee!

Hast thou anything left to be sold or bought? And he would have laid violent hands upon him The merchants then looked towards Noureddin (and they all loved him), and he said to them, Here am I before you, and ye have all known his tyranny —By Allah, exclaimed the Vizier, were it not for you, I had killed him! Then all of them made signs, one to another, with the eye, and said, Not one of us will interfere between thee and him And upon this, Noureddin went up to the Vizier, the son of Saouy (and Noureddin was a man of courage), and he dragged the Vizier from his saddle, and threw him upon the ground There was at that spot a kneading-place for mud,[1] and the Vizier fell into the midst of it, and Noureddin beat him with his fist, and a blow fell upon his teeth, by which his beard became dyed with his blood. Now there were with the Vizier ten memlooks, and when they saw Noureddin treat their master in this manner, they put their hands upon the hilts of their swords, and would have fallen upon him and cut him in pieces, but the people said to them, This is a Vizier, and this is the son of a Vizier, and perhaps they may make peace with each other, and ye will incur the anger of both of them, or perhaps a blow may fall upon your master, and ye will all of you die the most ignominious of deaths, it is advisable, therefore, that ye interfere not between them And when Noureddin Ali had ceased from beating the Vizier, he took his slave-girl, and returned to his house

The Vizier, the son of Saouy, then immediately arose, and his dress, which before was white, was now dyed with three colours, the colour of mud, and the colour of blood, and the colour of ashes, and when he beheld himself in this condition, he took a round

[1] In Arab towns mud is kneaded for making mortar

mat, and hung it to his neck, and took in his hand two bundles of coarse grass, and went and stood beneath the palace of the Sultan, and cried out, O King of the age! I am oppressed! So they brought him before the King, who looked at him attentively, and saw that he was his Vizier Mowein the son of Sanoy. He said, therefore, Who hath done thus unto thee?—and the Vizier cried and moaned, and repeated these two verses—

Shall fortune oppress me while thou existeth, and the dogs devour me when thou art a lion?
Shall all else who are dry drink freely from thy tanks and I thirst in thy asylum when thou art as rain?

O my lord, he continued, thus is everyone who loveth thee and serveth thee these afflictions always befall him And who, said the King again, hath done thus unto thee?—Know, answered the Vizier, that I went forth to-day to the market of the female slaves with the idea of buying a cook-maid, and saw in the market a slave-girl the like of whom I had never in my life beheld, and the broker said that she belonged to Noureddin Now our lord the Sultan had given his father ten thousand pieces of gold to buy for him with it a beautiful female slave, and he bought that girl, and she pleased him, so he gave her to his son, and when his father died, the son pursued the path of prodigality, until he sold all his houses and gardens and utensils, and when he had become a bankrupt, nothing else remaining in his possession, he took the slave-girl to the market to sell her, and delivered her to the broker so he cried her for sale, and the merchants continued bidding for her until her price amounted to four thousand pieces of gold, whereupon I said to myself, I will buy this for our lord the Sultan, for her original price was from him

I therefore said, O my son, receive her price, four thousand pieces of gold But when he heard my words, he looked at me and replied, O ill-omened old man! I will sell her to the Jews and the Christians rather than to thee I then said to him, I would not buy her for myself, but for our lord the Sultan, who is our benefactor As soon, however, as he had heard these words from me, he was filled with rage, and dragged me and threw me down from the horse, notwithstanding my advanced age, and beat me, and ceased not to do so until he left me in the state in which thou seest me Nothing exposed me to all this ill-treatment but my coming to purchase this slave-girl for your Majesty The Vizier then threw himself upon the ground, and lay weeping and trembling

Now when the Sultan beheld his condition, and had heard his speech, the vein of anger swelled between his eyes, and he looked towards the members of his court who were attending him, whereupon forty swordsmen stood before him, and he said to them, Descend immediately to the house of Ali the son of Fadladdin the son of Khacan, and plunder it and demolish it, and bring hither him and the slave-girl with their hands bound behind them drag them along upon their faces, and so bring them before me They replied, We hear and obey —and went forth to repair to the house of Noureddin Ali But there was in the court of the Sultan a chamberlain named Alameddin Sangiar, who had been one of the memlooks of Fadladdin the son of Khacan, the father of Noureddin, and when he heard the order of the Sultan, and saw the enemies prepared to slay his master's son, it was insupportable to him, so he mounted his horse, and proceeded to the house of Noureddin Ali, and knocked at the door Noureddin came forth to him, and, when he saw him, knew him, and would have saluted

chambers, but without success. so they demolished the house, and returned, and acquainted the Sultan, who said, Search for them in every place where they may be —and they replied, We hear and obey. The Vizier Mowem the son of Saouy then descended to his house, after the Sultan had invested him with a robe of honour, and had said to him, None shall take vengeance for thee but myself And he greeted the King with a prayer for long life, and his heart was set at ease and the Sultan gave orders to proclaim throughout the city, O all ye people! our lord the Sultan hath commanded that whoever shall meet with Noureddin, and bring him to the Sultan, shall be invested with a robe of honour, and he will give him a thousand pieces of gold, and he who shall conceal him, or know where he is, and not give information thereof, will merit the exemplary punishment that shall befall him! So all the people began to search for him, but could not trace him Such was the case with these people

Now as to Noureddin and his slave, they arrived in safety at Bagdad, and the master of the vessel said to them, This is Bagdad, and it is a city of security winter with its cold hath departed from it, and the spring-quarter hath come with its roses, and its trees are in blossom, and its waters are flowing And upon this, Noureddin Ali landed with his slave-girl, and gave the master five pieces of gold. They then walked a little way, and destiny cast them among the gardens, and they came to a place which they found swept and sprinkled, with long seats, and pots suspended filled with water, and over it was a covering of trellis-work of canes extending along the whole length of a lane, at the upper end of which was the gate of a garden, but this was shut. And Noureddin said to the damsel, By Allah, this is a pleasant place!—

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and she replied, O my master, let us sit down a while upon one of these seats So they mounted and seated themselves there, and they washed their faces and hands, and enjoyed the current of the zephyr, and slept—Glory be to Him who sleepeth not!

This garden was called the Garden of Delight, and in it was a palace called the Palace of Diversion, and it belonged to the Caliph Haroun Alrashid, who, when his heart was contracted, used to come to this garden, and enter the palace above mentioned, and there sit The palace had eighty latticed windows, and eighty lamps were suspended in it, and in the midst of it was a great candlestick of gold, and when the Caliph entered it, he commanded the female slaves to open the windows, and ordered Ishak the cup companion to sing with them so his heart became dilated, and his anxiety ceased There was a superintendent to the garden, an old man, named the sheikh Ibrahim, and it happened that he went forth once to transact some business, and found there persons diverting themselves with women of suspicious character, whereupon he was violently enraged, and having waited until the Caliph came thither some days after, he acquainted him with this occurrence, and the Caliph said, Whomsoever thou shalt find at the gate of the garden, do with him what thou wilt Now on this day the sheikh Ibrahim went out to transact an affair of business, and found the two sleeping at the garden-gate, covered with a single izar, and he said. Do not

in his mind, and said, O Ibrahim, how shouldst thou beat them when thou knowest not their case? They may be two strangers, or of the children of the road, whom destiny hath cast here. I will therefore uncover their faces, and look at them. So he lifted up the izar from their faces, and said, These are two handsome persons, and it is not proper that I should beat them. And he covered their faces again, and, approaching the foot of Noureddin Ali, began to rub it gently, whereupon Noureddin opened his eyes, and saw that he was an old man, and he blushed, and drew in his feet, and, sitting up, took the hand of the sheikh Ibrahim, and kissed it, and the sheikh said to him, O my son, whence are ye?—O my master, he answered, we are strangers!—and a tear gushed from his eye. The sheikh Ibrahim then said to him, O my son, know that the Prophet (God favour and preserve him!) hath enjoined generosity to the stranger. Will thou not arise, O my son, and enter the garden, and divert thyself in it, that thy heart may be dilated?—O my master, said Noureddin, to whom doth this garden belong? The sheikh answered, O my son, this garden I inherited from my family. And his design in saying this was only that they might feel themselves at ease, and enter the garden. And when Noureddin heard his words, he thanked him, and arose, together with his slave, and, the sheikh Ibrahim preceding them, they entered the garden.

resembled a human being; and the ring he took out exhilarated by wine. The fruits upon the tr wine into prising every description that was good to ; and he ripened ;.and there were two of each kind. thei at the the camphor-apricot, and the almond-apricot, an sheikh apricot of Khorasan; the plum of a colour like vers, complexion of beauties; the cherry delighting hey sense of every man; the red, the white, and the green fig, of the most beautiful colours; and flowers like pearls and coral; the rose, whose redness put to shame the cheeks of the lovely; the violet, like sulphur in contact with fire; the myrtle, the gilliflower, the lavender, and the anemone; and their leaves were bespangled with the tears of the clouds; the chamomile smiled, displaying its teeth, and the narcissus looked at the rose with its negroes' eyes, the citrons resembled round cups; the limes were like bullets of gold; the ground was carpeted with flowers of every colour, and the place beamed with the charms of spring; the river murmured by while the birds sang, and the wind whistled among the trees; the season was temperate, and the zephyr was languishing.

The sheikh Ibrahim conducted them into the elevated saloon, and they were charmed with its beauty and the extraordinary elegancies which it displayed, and seated themselves in one of the windows; and Noureddin, reflecting upon his past entertainments, exclaimed, By Allah, this place is most delightful! It hath reminded me of past events, and quenched in me an anguish like the fire of the ghada.[1] The sheikh Ibrahim then brought to them some food, and they ate to satisfaction, and washed their hands, and Noureddin, seating himself again in one of the windows, called to his slave, and she came to him; and they sat gazing at the trees laden with all kinds of fruits; after which,

[1] A very inflammable wood

in his mind, asked towards the sheikh, and said to beat them sheikh Ibrahim, hast thou not any beverage? may be ...ple drink after eating So the sheikh brought whom ...me sweet and cold water but Noureddin said, their 'is not the beverage I desire —Dost thou want ...izar...? asked the sheikh Yes, answered Noureddin. so the sheikh exclaimed, I seek refuge with Allah from ...t. Verily, for thirteen years I have done nothing of that kind, for the Prophet (God favour and preserve him!) cursed its drinker and its presser and its carrier —Hear from me two words, said Noureddin The sheikh replied, Say what thou wilt. So he said, If thou be neither the presser of the wine, nor its drinker, nor its carrier, will aught of the curse fall upon thee? The sheikh answered, No —Then take this piece of gold, rejoined Noureddin, and these two pieces of silver, and mount the ass, and halt at a distance from the place, and whatsoever man thou findest to buy it, call to him, and say to him, Take these two pieces of silver, and with this piece of gold buy some wine, and place it upon the ass —so, in this case, thou wil' be neither the carrier nor the presser nor the buyer, and nothing will befall thee of that which befalleth the rest.

The sheikh Ibrahim, after laughing at his words, replied, By Allah, I have never seen one more witty than thou, nor heard speech more sweet. And Noureddin said to him, We have become dependent upon thee, and thou hast nothing to do but to comply with our wishes bring us, therefore, all that we require.— O my son, said the sheikh, my buttery here is before thee (and it was the store-room furnished for the Prince of the Faithful) enter it then, and take from it what thou wilt, for it containeth more than thou desirest. So Noureddin entered the store-room, and beheld in it vessels of gold and silver and crystal,

adorned with a variety of jewels; and he took out such of them as he desired, and poured the wine into the vessels of earthenware and bottles of glass; and he and the damsel began to drink, astonished at the beauty of the things which they beheld The sheikh Ibrahim then brought to them sweet-scented flowers, and seated himself at a distance from them; and they continued drinking, in a state of the utmost delight, until the wine took effect upon them, and their cheeks reddened, and their eyes wantoned like those of the gazelle, and their hair hung down whereupon the sheikh Ibrahim said, What aileth me that I am sitting at a distance from them? Why should I not sit by them? And when shall I be in the company of such as these two, who are like two moons? He then advanced, and seated himself at the edge of the raised portion of the floor, and Noureddin said to him, O my master, by my life I conjure thee to approach and join us So he went to them, and Noureddin filled a cup, and looking at the sheikh, said to him, Drink, that thou mayest know how delicious is its flavour. But the sheik Ibrahim exclaimed, I seek refuge with Allah! Verily, for thirteen years I have done nothing of that kind And Noureddin, feigning to pay no attention to him, drank the cup, and threw himself upon the ground, pretending that intoxication had overcome him

Upon this, the beautiful Enis looked towards the sheikh, and said to him, O sheikh Ibrahim, see how this man hath treated me —O my mistress, said he, what aileth him? She rejoined, Always doth he treat me thus he drinketh a while, and then sleepeth, and I remain alone, and find no one to keep me company over my cup If I drink, who will serve me? And if I sing, who will hear me? The sheikh, moved with tenderness and affection for her by her words,

lamps and candles were lighted in the Palace of Diversion, and that its windows were opened? The Caliph replied, Advance hither to me, and look. So Giafar approached the Caliph, and, looking towards the garden, beheld the palace as it were a flame of fire, its light surpassing that of the moon He desired, therefore, to make an excuse for the sheikh Ibrahim, the superintendent, thinking, from what he beheld, that the event might have occurred through his permission, and accordingly he said, O Prince of the Faithful, the sheikh Ibrahim last week said to me, O my master Giafar, I am desirous of entertaining my children during my life and the life of the Prince of the Faithful —And what, said I, is thy design in saying this? He answered, It is my wish that thou wouldst obtain for me permission from the Caliph that I may celebrate the circumcision of my sons in the palace So I said, Do what thou wilt with respect to the entertainment of thy sons, and, if God will, I shall have an interview with the Caliph, and will acquaint him with it. And he left me thus, and I forgot to acquaint thee —O Giafar, said the Caliph, thou wast guilty of one offence against me, and then thine offence became two, for thou hast erred in two points the first, thy not acquainting me with this affair, and the second, thy not accomplishing the desire of the sheikh Ibrahim, for he did not come to thee and address thee with these words but to hint a demand for some money by the aid of which to effect his design, and thou neither gavest him anything nor acquaintedst me that I might give him.—O Prince of the Faithful, replied Giafar, I forgot.

The Caliph then said, By my forefathers, I will not pass the remainder of my night but with him, for he is a just man, who frequenteth the sheikhs, and attendeth to the poor, and favoureth the indigent, and I imagine

all his acquaintances are with him this night so I must repair to him perhaps one of them may offer up for us a prayer productive of good to us in this world and the next, and probably some advantage may accrue to him from my presence, and he will receive pleasure from this together with his friends —O Prince of the Faithful, replied Giafar, the greater part of the night hath passed, and they are now about to disperse But the Caliph said, We must go to them And Giafar was silent, and was perplexed in his mind, not knowing what to do So the Caliph rose upon his feet, and Giafar arose and preceded him, and Mesrour the eunuch went with them The three walked on reflecting, and, departing from the palace, proceeded through the streets, in the attire of merchants, until they arrived at the gate of the garden above mentioned, and the Caliph, approaching it, found it open, and he was surprised, and said, See, O Giafar, how the sheikh Ibrahim hath left the gate open until this hour, which is not his usual custom They then entered, and came to the end of the garden, where they stopped beneath the palace, and the Caliph said, O Giafar, I desire to take a view of them secretly before I go up to them, that I may see how the sheikhs are occupied in the dispensing of their blessings and the employment of their miraculous powers, for they have qualities which distinguish them both in their private retirements and in their public exercises, and now we hear not their voices, nor discover any indication of their presence Having thus said, he looked around, and, seeing a tall walnut-tree, he said, O Giafar, I would climb this tree, for its branches are near to the windows, and look at *them* And *accordingly he* ascended the tree, and climbed from branch to branch until he came to that which was opposite one of the windows, and there he sat, and, looking in through this window of the

palace, beheld a damsel and a young man, like two moons (extolled be the perfection of Him who created them!), and he saw the sheikh Ibrahim sitting with a cup in his hand, and saying, O mistress of beauties, drinking unaccompanied by merry sounds is not pleasant Hast thou not heard the saying of the poet?—

Circulate it in the large cup, and in the small, and receive it from the hand of the shining moon
And drink not without merry sounds for I have observed that horses drink to the sound of whistling

When the Caliph witnessed this conduct of the sheikh Ibrahim, the vein of anger swelled between his eyes, and he descended, and said, O Giafar, I have never seen anything of the miraculous performances of the just such as I have beheld this night ascend, therefore, thyself also, into this tree, and look, lest the blessings of the just escape thee On hearing the words of the Prince of the Faithful, Giafar was perplexed at his situation, and he climbed up into the tree, and looked, and saw Noureddin and the sheikh Ibrahim and the damsel, and the sheikh Ibrahim had the cup in his hand As soon as he beheld this, he made sure of destruction, and he descended and stood before the Prince of the Faithful, and the Caliph said, O Giafar, praise be to God who hath made us to be of the number of those who follow the external ordinances of the holy law, and averted from us the sin of disguising ourselves by the practice of hypocrisy! But Giafar was unable to reply, from his excessive confusion The Caliph then looked towards him, and said, Who can have brought these persons hither, and admitted them into my palace? But the like of this young man and this damsel, in beauty and loveliness and symmetry of form, mine eye hath never beheld Giafar, now conceiving a hope

that the Caliph might be propitiated, replied, Thou hast spoken truly, O Prince of the Faithful And the Caliph said, O Giafar, climb up with us upon this branch which is opposite them, that we may amuse ourselves by observing them So they both climbed up into the tree, and looking at them, heard the sheikh Ibrahim say, O my mistress, I have relinquished decorum by the drinking of wine, but the pleasure of this is not complete without the melodious sounds of stringed instruments —O sheikh Ibrahim, replied the fair Enis, by Allah, if we had any musical instrument, our happiness were perfect. And when the sheikh Ibrahim heard her words, he rose upon his feet The Caliph said to Giafar, What can he be going to do? Giafar replied, I know not. And the sheikh Ibrahim went away, and returned with a lute, and the Caliph, looking attentively at it, saw that it was the lute of Ishak the cup-companion, and said, By Allah, if this damsel sing not well, I will crucify you all, but if she sing well, I will pardon them, and crucify thee So Giafar said, O Allah, let her not sing well!—Why? asked the Caliph That thou mayest crucify all of us, answered Giafar, and then we shall cheer one another by conversation And the Caliph laughed and the damsel took the lute, and tuned its strings, and played upon it in a manner that would melt iron, and inspire an idiot with intellect; after which she sang with such sweetness that the Caliph exclaimed, O Giafar, never in my life have I heard so enchanting a voice as this! —Perhaps said Giafar, the anger of the Caliph hath departed from him?—Yea, he answered, it hath departed He then descended with Giafar from the tree, and, looking towards him, said, I am desirous of going up to them, to sit with them, and to hear the damsel sing before me —O Prince of the Faithful, replied Giafar, if thou go up to them, probably they

will be troubled by thy presence, and as to the sheikh Ibrahim, he will assuredly die of fear The Caliph therefore said, O Giafar, thou must acquaint me with some stratagem by means of which I may learn the truth of the affair without their knowing that I have discovered them And he and Giafar walked towards the Tigris, reflecting upon this matter, and lo, a fisherman stood beneath the windows of the palace, and he threw his net, hoping to catch something by means of which to obtain his subsistence Now the Caliph had, on a former occasion, called to the sheikh Ibrahim, and said to him, What was that noise that I heard beneath the windows of the palace?—and he answered, The voices of the fishermen, who are fishing So he said, Go down and forbid them from coming to this place They were therefore forbidden to come thither, but this night there came a fisherman named Kerim, and seeing the garden gate open, he said within himself, This is a time of inadvertence, and perhaps I may catch some fish on this occasion —so he took his net, and threw it into the river, and then recited some verses, contrasting the condition of the poor fisherman, toiling throughout the night, with that of the lord of the palace, who, awaking from a pleasant slumber, findeth the fawn in his possession, and as soon as he had finished his recitation, lo, the Caliph, unattended, stood at his head. The Caliph knew him, and exclaimed, O Kerim!—and the fisherman, hearing him call him by his name, turned towards him, and when he beheld the Caliph, the muscles of his side quivered, and he said, By Allah, O Prince of the Faithful, I did not this in mockery of the mandate, but poverty and the wants of my family impelled me to the act of which thou art witness. The Caliph replied, Throw thy net for my luck And the fisherman advanced, rejoicing exceedingly, and cast the net,

and, having waited until it had attained its limit and become steady at the bottom, drew it in again, and there came up in it a variety of fish that could not be numbered.

The Caliph was delighted at this, and said, O Kerim, strip off thy clothes:—and he did so. He was clad in a jubbeh[1] in which were a hundred patches of coarse woollen stuff, containing vermin of the most abominable kind, and among them fleas in such numbers that he might almost have been transported by their means over the face of the earth; and he took from his head a turban which for three years he had never unwound; but when he happened to find a piece of rag he twisted it around it: and when he had taken off the jubbeh and turban, the Caliph pulled off from his own person two vests of silk of Alexandria and Baalbek, and a melwatah[2] and a farajiah,[2] and said to the fisherman, Take these and put them on. The Caliph then put on himself the fisherman's jubbeh and turban, and having drawn a litham[3] over his face, said to the fisherman, Go about thy business;—and he kissed the feet of the Caliph, and thanked him, reciting these two verses—

Thou hast granted me favours beyond my power to acknowledge, and completely satisfied all my wants
I will thank thee, therefore, as long as I live, and when I die, my bones will thank thee in their grave

But scarcely had he finished his verses, when the vermin overran the person of the Caliph, and he began to seize them with his right hand and his left from his neck, and to throw them down; and he exclaimed, O fisherman, wo to thee! What are these abundant vermin in this jubbeh?—O my lord, he answered, at present

[1] A long outer garment.
[2] Articles of apparel
[3] A sort of half veil.

would be admonished.—Wilt thou not, rejoined the Caliph, relate to us thy story, and acquaint us with thy case? Perhaps thy doing so may be productive of relief, for the relief of God is near So Noureddin said, Wilt thou hear our story in poetry or in prose?—Prose, answered the Caliph, is mere talk, and verse, words put together like pearls And Noureddin hung down his head towards the ground, and then related his story in a series of verses but when he had finished, the Caliph begged him to explain his case more fully He therefore acquainted him with the whole of his circumstances from beginning to end, and when the Caliph understood the affair, he said to him, Whither wouldst thou now repair? He answered, God's earth is wide The Caliph then said to him, I will write for thee a letter which thou shalt convey to the Sultan Mohammed, the son of Suleiman Zeini, and when he shall have read it, he will do thee no injury —Is there in the world, said Noureddin, a fisherman who correspondeth with Kings? Verily this is a thing that can never be —Thou hast spoken truly, rejoined the Caliph, but I will acquaint thee with the cause Know that I read in the same school with him, under a master, and I was his monitor, and after that, prosperity was his lot, and he became a Sultan, while God made me to be a fisherman yet I have never sent to reques' anything of him but he hath performed my wish, and if I sent to him every day to request a thousand things of him, he would do what I asked When Noureddin, therefore, heard his words, he said to him, Write that I may see And he took an ink-case and a pen and wrote (after the phrase, In the name of God, the Compassionate, the Merciful)—To proceed.—This letter is from Haroun Alrashid the son of El-Mahdi, to his Highness Mohammed the son of Suleiman Zeini, who hath been encom-

passed by my beneficence, and whom I constituted my Viceroy of a portion of my dominions I acquaint thee that the bearer of this letter is Noureddin the son of Fadladdin the son of Khacan the Vizier, and on his arrival in thy presence thou shalt divest thyself of the regal authority, and seat him in thy place, for I have appointed him to the office to which I formerly appointed thee so disobey not my commands and peace be on thee He then gave the letter to Noureddin, who took it and kissed it, and put it in his turban, and immediately set forth on his journey

The sheikh Ibrahim now looked towards the Caliph in his fisherman's disguise, and said to him, O most contemptible of fishermen, thou hast brought us two fish worth twenty half-dirhems, and received three pieces of gold, and desirest to take the slave also But when the Caliph heard these words, he cried out at him, and made a sign to Mesrour, who immediately discovered himself, and rushed in upon him Giafar, meanwhile, had sent one of the attendants of the garden to the porter of the palace to demand a suit of clothing of him for the Prince of the Faithful, and the man went, and brought the dress, and kissed the ground before the Caliph, who took off and gave to him that with which he was then clad, and put on his suit. The sheikh Ibrahim was sitting on a chair the Caliph paused to see the result and the sheikh was astounded, and began to bite the ends of his fingers through his confusion, saying, Am I asleep or awake? The Caliph then looked at him, and said, O sheikh Ibrahim, what is this predicament in which thou art placed? And upon this, the sheikh recovered from his intoxication, and, throwing himself upon the ground, implored forgiveness and the Caliph pardoned him, after which he gave orders that the damsel should be conveyed to the palace where he resided; and when

those which Sangar had presented to him when he was setting forth on his journey, and said, O fisherman, excuse me; for, by Allah, if I had known thee before the events that have lately happened to me, I would have extracted the bitterness of poverty from thy heart. but take this as accordant with my p esent circumstances. So saying, he threw the pieces of gold to the Caliph, who took them, and kissed them, and put them in his pocket. The object of the Caliph in doing this was only that he might hear the damsel sing so he said to him, Thou hast treated me with beneficence, and abundantly recompensed me, but I beg of thy unbounded indulgence that this damsel may sing an air, that I may hear her Noureddin therefore said, O Enis Eljelis! She replied, Yes.—By my life, said he, sing to us something for the gratification of this fisherman, for he desireth to hear thee And when she heard what her master said, she took the lute, and tried it with her fingers, after she had twisted its pegs, and sang to it these two verses—

The fingers of many a fawn like damsel have played upon the lute, and the soul hath been ravished by the touch.
She hath made the deaf to hear her songs and the dumb hath exclaimed Thou hast excelled in thy singing!

Then she played again, in an extraordinary manner, so as to charm the minds of her hearers, and sang the following couplet—

We are honoured by your v s ting our abode, and your splendour hath dispelled the darkness of the moonless night
It is therefore incumbent upon me to perfume my dwelling with musk and rosewater and camphor

Upon this the Caliph was affected with violent emotion, and overcome by ecstasy, so that he was no

longer master of himself from excessive delight, and he began to exclaim, Allah approve thee! Allah approve thee! Allah approve thee! So Noureddin said to him, O fisherman, have the damsel and her art in striking the chords pleased thee?—Yea, by Allah! exclaimed the Caliph And Noureddin immediately said, She is bestowed upon thee as a present from me, the present of a generous man who will not revoke his gift. And he arose upon his feet, and took a melwatah, and threw it upon the Caliph in the fisherman's disguise, ordering him to depart with the damsel But she looked towards him, and said, O my master, wilt thou part from me without bidding me farewell? If we must be separated, pause while I take leave of thee And she recited the following couplet—

If you depart from me still your abode will be in my heart in the recess of my bosom
I implore the Compassionate to grant our union, and a boon such as this God will grant to whom He pleaseth

And when she had finished, Noureddin thus replied to her—

She bade me farewell on the day of separation saying, while she wept from the pain that it occasioned
What wilt thou do after my departure?—Say this, I replied unto him who will survive it

The Caliph, when he heard this, was distressed at the idea of separating them, and, looking towards the young man, he said to him, O my master, art thou in fear on account of any crime, or art thou in debt to anyone? Noureddin answered, By Allah, O fisherman, a wonderful event, and an extraordinary adventure, happened to me and this damsel if it were engraved on the understanding, it would be a lesson to him who

she had arrived there, he appropriated to her a separate lodging, and appointed persons to wait upon her, and said to her, Know that I have sent thy master as Sultan of Balsora, and, if God please, I will despatch to him a dress of honour, and send thee also to him with it.

As to Noureddin, he continued his journey until he entered Balsora, and went up to the palace of the Sultan, when he uttered a loud cry, whereupon the Sultan desired him to approach, and when he came into the presence of the King, he kissed the ground before him, and produced the letter, and handed it to him And as soon as the Sultan saw the superscription in the handwriting of the Prince of the Faithful, he rose upon his feet, and, having kissed it three times, said, I hear and pay obedience to God (whose name be exalted!) and to the Prince of the Faithful He then summoned before him the four Cadies, and the Emirs, and was about to divest himself of the regal office but lo, the Vizier Mowein the son of Saouy was before him, and the Sultan gave him the letter of the Prince of the Faithful, and when he saw it, he rent it in pieces, and put in into his mouth, and chewed it, and threw it down The Sultan, enraged, cried, Wo to thee! What hath induced thee to act thus? He answered, This man hath had no interview with the Caliph nor with his Vizier, but is a young wretch, an artful devil, who, having met with a paper containing the handwriting of the Caliph, hath counterfeited it, and written what he desired wherefore then shouldst thou abdicate the sovereignty, when the Caliph hath not sent to thee an envoy with a royal autographical mandate? for if this affair were true, he had sent with him a Chamberlain or Vizier, but he came alone —What then is to be done? said the Sultan. The Vizier answered, Send away this young man with me, and I

will take charge of him, and despatch him in company with a Chamberlain to the city of Bagdad, and if his words be true, he will bring us a royal autographical mandate and diploma of investiture, and if not true, they will send him back to us with the Chamberlain, and I will take my revenge upon my offender

When the Sultan heard what the Vizier said, it pleased him, and the Vizier took him away, and cried out to the pages, who threw down Noureddin, and beat him until he became insensible He then ordered to put a chain upon his feet, and called to the jailer, and when he came, he kissed the ground before him This jailer was named Kuteit, and the Vizier said to him, O Kuteit, I desire that thou take this person, and cast him into one of the subterranean cells which are in thy prison, and torture him night and day The jailer replied, I hear and obey —and he put Noureddin into the prison, and locked the door upon him, but after having done this, he gave orders to sweep a stone seat within the door, and furnished it with a prayer-carpet and a pillow, and seated Noureddin upon it, and loosed his chain, and treated him with kindness The Vizier every day sent to him, commanding him to beat him and the jailer pretended that he tortured him, while, on the contrary, he treated him with benignity

Thus he continued to do for forty days, and on the forty-first day, there came a present from the Caliph, and when the Sultan saw it, it pleased him, and he conferred with the Vizier upon the subject, but one said, Perhaps this present was designed for the new Sultan Upon this, the Vizier Mowein the son of Saouy remarked, It were proper to have slain him on his arrival —and the Sultan exclaimed, Now thou hast reminded me of him, go down and bring him, and I will strike off his head The Vizier replied, I hear and obey —and arose, saying, I desire to proceed

throughout the city, He who wisheth to witness the decapitation of Noureddin Ali the son of Fadladdin the son of Khacan, let him come to the palace —so that all the people may come to behold it, and I may gratify my heart and mortify my enviers. The Sultan said, Do what thou wilt. So the Vizier descended, full of joy and happiness, and went to the Judge, and ordered him to make this proclamation, and when the people heard the crier, they all grieved and wept, even the boys in the schools, and the tradesmen in their shops, and numbers of the people strove together to take for themselves places where they might behold the spectacle, while others repaired to the prison, to accompany him thence The Vizier then went forth, attended by ten memlooks, to the prison, and Kuteit the jailer said to him, What dost thou desire, O our lord the Vizier!—Bring forth to me, said the Vizier, this young wretch The jailer replied, He is in a most miserable state from the excessive beating which I have inflicted upon him And he entered, and found him reciting some verses, commencing thus—

Who is there to aid me in my affliction? For my pain hath become intense and my remedy is scarce procurable!

And the jailer pulled off from him his clean clothes, and, having clad him in two dirty garments, brought him out to the Vizier Noureddin then looked at him, and saw that he was his enemy who had incessantly desired his destruction, and when he beheld him, he wept, and said to him, Art thou secure from misfortune? Hast thou not heard the saying of the poet?—

They made use of their power and used it tyrannically and soon it became as though it never had existed

Noureddin looked to the right and left, and recited these verses—

Is there among you a merciful friend, who will aid me?
I conjure you by Allah to answer me!
My life hath passed, and my death is at hand! Is there
any who will pity me, to obtain my recompense,
And consider my state, and relieve my anguish, by a
draught of water, that my torment may be lightened?

And the people were excited to tears for him, and the executioner took some water to hand it to him, but the Vizier arose from his place, and struck the bottle of water with his hand, and broke it, and called to the executioner, commanding him to strike off his head, whereupon he bound Noureddin's eyes. The people, however, called out against the Vizier, and raised a tumultuous cry against him, and many words passed between them, and while they were in this state, lo, a dust arose, and filled the sky and the open tracts, and when the Sultan beheld it, as he sat in the palace, he said to his attendants, See what is the news The Vizier said, After thou shalt first have beheaded this man. But the Sultan replied, Wait thou until we see what is the news

Now this dust was the dust of Giafar, the Vizier of the Caliph, and of his attendants, and the cause of their coming was this The Caliph had passed thirty days without remembering the affair of Ali the son of Fadladdin the son of Khacan, and no one mentioned it to him, until he came one night to the private apartment of Enis Eljelis, and heard her lamenting, as she recited, with a soft voice, the saying of the poet—

Thine image [is before me] whether distant or near,
and my tongue never ceases to ment on thee

Her lamentation increased, and lo, the Caliph opened the door, and entered the chamber, and saw her weep-

ing On beholding the Caliph, she fell at his feet, and, having kissed them three times, recited these two verses—

O thou of pure origin, and of excellent birth, of ripe fruitful branch, and of unsullied race!
I remind thee of the promise thy beneficence granted, and far be it from thee that thou shouldst forget it

The Caliph said to her, Who art thou? She answered, I am the present given to thee by Ali the son of Fadladdin the son of Khacan, and I request the fulfilment of the promise which thou gavest me, that thou wouldst send me to him with the honorary gift; for I have now been here thirty days, and have not tasted sleep And upon this, the Caliph summoned Giafar the Barmecide, and said to him, For thirty days I have heard no news of Ali the son of Fadladdin the son of Khacan, and I imagine nothing less than that the Sultan hath killed him but, by my head! by the tombs of my ancestors! if any evil event hath happened to him, I will destroy him who hath been the cause of it, though he be the dearest of men in my estimation! I desire, therefore, that thou journey immediately to Balsora, and bring me an account of the conduct of the King Mohammed the son of Suleiman Zeini to Ali the son of Fadladdin the son of Khacan

So Giafar obeyed his commands, and set forth on his journey, and when he approached, and saw this tumult and crowd, he said, What is the occasion of this crowd? They related to him, therefore, the situation in which they were with regard to Noureddin, and when he heard their words, he hastened to go up to the Sultan, and, having saluted him, acquainted him with the cause of his coming, and told him, that if any evil event had happened to Ali Noureddin, the

Caliph would destroy him who was the cause of it. He then arrested the Sultan, and the Vizier Mowein the son of Saouy, and gave orders to liberate Noureddin Ali, and enthroned him as Sultan in the place of the Sultan Mohammed the son of Suleiman Zeini, after which he remained at Balsora three days, the usual period of entertainment, and on the morning of the fourth day, Noureddin Ali said to Giafar, I have a longing desire to see the Prince of the Faithful. So Giafar said to the King Mohammed the son of Suleiman, Prepare thyself for travelling, for we will perform the morning-prayers, and depart to Bagdad He replied, I hear and obey —and they performed the morning-prayers, and mounted all together, with the Vizier Mowein the son of Saouy, who now repented of what he had done As to Noureddin Ali, he rode by the side of Giafar and they continued their journey until they arrived at Bagdad, the Abode of Peace They then presented themselves before the Caliph, and related to him the case of Noureddin, whereupon the Caliph addressed him, saying, Take this sword, and strike off with it the head of thine enemy And he took it, and approached Mowein the son of Saouy but he found still, or eloquent [illegible], called Ganem the son of Ayoub, the Distracted Slave of Love, and this son had a sister, named Fetnah, on account of her excessive beauty and loveliness. Their father died, leaving them large property, among which were a hundred loads of silk and brocade, and bags of musk, and upon these loads was written, This is intended for Bagdad —it having been his desire to journey to that city

So, when God (whose name be exalted!) had taken his soul, and some time had elapsed, his son took these loads, and journeyed with them to Bagdad This was in the time of Haroun Alrashid He took leave

And he summoned the damsel, and when she had come before him, he bestowed favours upon them both, he gave to them one of the palaces of Bagdad, and assigned to them regular allowances, and made Noureddin one of his companions at the table, and he remained with him until death overtook him

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THE MERCHANTS THEN WALKED ALL TOGETHER.

— Story of Ganem."

of his mother and relations and townspeople before his departure, and went forth, placing his dependence upon God (whose name be exalted!), and God decreed him safety, so that he arrived at Bagdad, whither there travelled in his company a party of merchants. He hired for himself a handsome house, and furnished it with carpets and cushions, and suspended curtains in it; and there he deposited those loads, together with the mules and camels, and remained until he had rested himself; and the merchants of Bagdad, and its great men, came and saluted him. He then took a wrapper containing ten pieces of costly stuff, with the prices written upon them, and went forth with them to the market of merchants, who met him and saluted him, treated him with honour and welcomed him, and seated him at the shop of the sheikh of the market; and he sold the pieces, gaining, for every piece of gold, two. So Ganem rejoiced, and he proceeded to sell the stuffs by little and little; and continued to do so for a whole year.

After this, on the first day of the following year, he came to the same market, but found its gate shut, and, inquiring the cause of this, he was answered, One of the merchants hath died, and all the rest of them have gone to walk in his funeral-procession. Wilt thou then, added his informant, gain a recompense by walking with them? He replied, Yes,—and he asked respecting the place of the funeral. So they guided him thither, and he performed the ablution, and walked with the other merchants until they arrived at the place of prayer, where they prayed over the dead. The merchants then walked all together before the corpse to the burial-ground, Ganem following them, until the procession arrived at the burial-ground outside the city, and they proceeded among the tombs until they came to that in which the corpse was to be

deposited They found that the family of the deceased had pitched a tent over the tomb, and placed there the candles and lamps, and they buried the dead, and the readers sat reciting the Coran at the tomb. The merchants sat with them, and so also did Ganem the son of Ayoub but he was overcome by bashfulness, saying within himself, I cannot quit them until I have departed with them They sat listening to the recitation of the Coran until the period of nightfall, when the servants placed before them the supper and sweetmeats, and they ate till they were satisfied, and washed their hands, and resumed their seats

The heart of Ganem was now troubled with reflections upon his merchandise, and he was fearful of the thieves, and said within himself, I am a stranger, and suspected of possessing wealth, and if I pass the night far away from my abode, the thieves will steal the money and the loads. So, fearing for his property, he arose and went forth from among the company, asking their leave to depart on account of some business that he had to transact, and followed the beaten track until he came to the gate of the city, but it was then midnight, and he found the gate of the city shut, and saw no one coming or going, and heard not a sound save the barking of the dogs, and the howling of the wolves whereupon he exclaimed, There is no strength nor power but in God! I was in fear for my property, and came hither on account of it, and have found the gate shut, and now I have become in fear of my life! He then returned to seek for himself a place in which to sleep until the morning, and, finding a private burial-place enclosed by four walls, with a palm tree within it, and a gateway of hard stone, open, he entered it, and desired to sleep, but sleep came not to him

Tremor and gloom overcame him, thus lying among the tombs, and he rose upon his feet, and opening the door, looked out, and beheld a light gleaming in the distance in the direction of the city-gate He advanced a few steps, and saw the light approaching in the way which led to the burial-place in which he was taking refuge, whereupon Ganem feared for himself, and hastily closed the door, and climbed up into the palm-tree, and concealed himself in the midst of its branches The light continued to approach the tomb by little and little until it came very near; and as he looked attentively at it, he perceived three black slaves, two of whom were bearing a chest, the other having in his hand an adze and a lantern, and as they drew near, one of the two slaves who were bearing the chest said, What aileth thee, O Sawab?—to which the other of the two replied, What aileth thee, O Cafour? The former rejoined, Were we not here at the hour of nightfall, and did we not leave the door open?—Yes, answered the other what thou sayest is true.—See then, resumed the first speaker, it is shut and barred Upon this, the third, who was carrying the adze and light, and whose name was Bakheet, said, How small is your sense! Know ye not that the owners of the gardens go forth from Bagdad and repair hither, and evening overtaking them, enter this place, and shut the door upon themselves, through fear, lest the blacks like ourselves should take them and roast them and eat them?—Thou hast spoken truth, they answered, but there is none among us of less sense than thyself—Verily, he replied, ye will not believe me until we enter the burial-place and find someone in it and I imagine that, if anyone be in it, and hath seen the light, he hath betaken himself to the top of the palm-tree

When Ganem heard these words of the slave, he

said within himself, How cunning is this slave! May Allah disgrace the blacks for their malice and villainy! There is no strength nor power but in God, the High, the Great! What will deliver me from this difficulty? The two who were bearing the chest then said to him who had the adze, Climb over the wall, and open to us the door, O Bakheet, for we are fatigued with carrying the chest upon our necks and if thou open to us the door, we will give thee one of the persons whom we take, and we will fry him for thee excellently, so that not a drop of his fat shall be lost. But he replied, I am afraid of a thing which my little sense hath suggested to me let us throw over the chest behind the door, for it is our deposit. They said to him, If we throw it, it will break —I am afraid, he rejoined, that there may be, within the tomb, robbers who slay men and steal their property, for when evening overtaketh them they enter these places to divide what they have taken —O thou of little sense, exclaimed the two others, 'can they enter here' They then put down the chest, and climbed up the wall, and descended, and opened the door, while the third slave, Bakheet, stood waiting for them with the light, and a basket containing some plaster: after which they seated themselves, having closed the door, and one of them said, O my brother, we are tired with walking and taking up and putting down, and opening the door and shutting it, and it is now midnight, and we have not strength remaining to open the tomb and to bury the chest, wherefore we will sit here three hours to rest ourselves, and then arise and accomplish our business but each of us shall in the meantime tell his story, and relate all that hath happened to him from beginning to end So the first, who carried the light, told his story, but it was of a nature unfit to be here repeated, after which, another of the slaves thus began

THE STORY OF THE SLAVE CAFOUR

Know, O my brothers, that I was, at the commencement of my career, a boy of eight years, and I used to tell one lie to the slave-merchants every year, so that they fell out with each other in consequence, and the slave-merchant my master, becoming impatient of me, committed me to the broker, desiring him to cry, Who will buy this slave with his fault? He was therefore asked, What is his fault?—and answered, He telleth one lie every year And a merchant approached the broker, and said to him, How much have they bidden for this slave with his fault? He answered, They have bidden six hundred pieces of silver —Then thou shalt have twenty for thyself, replied the merchant. So the broker introduced him to the slave-merchant, who received from him the money, and the broker conveyed me to the dwelling of the merchant, and took his brokerage

The merchant clad me in a dress suitable to my condition, and I continued with him for the remainder of the year, until the new year commenced with prosperity It was a blessed year, plenteous in the produce of the earth, and the merchants began to give entertainments, every day one taking his turn to do so, until it was my master's turn to give an entertainment in a garden within the city So he went, and the other merchants also, and he took for them what they required of food and other provisions, and they sat eating and drinking and carousing till noon, when my master wanted something from the house, and said, O slave, mount the mule, and go to the house, and bring from thy mistress such a thing, and return quickly

I obeyed, therefore, and went to the house, but when I approached it, I shrieked out, and shed tears, whereupon the people of the quarter assembled together,

old and young, and my master's wife and daughters, hearing my cry, opened the door, and asked me what was the matter I answered them, My master was sitting beneath an old wall, he and his friends, and it fell upon them, and when I beheld what happened to them, I mounted the mule and came in haste to inform you. And when his children and wife heard these words, they shrieked, and tore their clothes, and slapped their faces, and the neighbours came to them Then my master's wife overturned the furniture of the house, one thing upon another, and pulled down its shelves, and broke its shutters and its windows, and smeared its walls with mud and indigo, and said to me, Wo to thee, O Cafour! Come hither and help me, and demolish these cupboards, and smash these vessels and this china-ware So I went to her, and destroyed with her the shelves of the house and all that was upon them, and its cupboards and what they contained, and went about over the terraces and through every place until I had laid waste the whole, crying all the while, O my master! My mistress then went forth, with her face uncovered, and only with her head-veil, and the girls and boys went with her, saying to me, O Cafour, walk on before us, and show us the place where thy master lieth dead beneath the wall, that we may take him forth from under the ruins, and carry him in a bier, and bring him to the house, and convey his corpse in a handsome manner to the burial So I walked before them, crying, O my master!—and they followed me with their faces and heads uncovered, crying, O our misfortune! O our calamity!—and there was none among the men, nor among the women, nor among the children, nor a maiden, nor an old woman [in the quarter], who did not accompany us, and all of them slapped themselves in the excess of their lamentation Thus I went with them through the

city; and the people asking the news, they informed them of that which they had heard from me; and the people exclaimed, There is no strength nor power but in God, the High, the Great! We will go to the Judge, and acquaint him. And when they arrived before the Judge, they informed him; and he mounted, and took with him labourers with axes and baskets, and they followed my footsteps, accompanied by a crowd of people.

I preceded them, weeping and crying out, and throwing dust upon my head, and slapping my face; and when I came to the party in the garden, and my master beheld me, I slapped my face, and exclaimed, O my mistress! who will have pity upon me after my mistress? Would that I had been her sacrifice! When my master, therefore, saw me, he was confounded, his countenance became pale, and he said, What aileth thee, O Cafour, and what is this predicament, and what is the news? I answered him, When thou sentest me to the house to bring thee what thou wantedst, I went thither and entered the house, and found that the wall of the saloon had fallen, and that the whole saloon had tumbled down upon my mistress and her children. — And did not thy mistress, said he, escape? I answered, No. not one of them escaped; and the first of them that died was my mistress the elder.—But did my youngest daughter escape? he asked. I answered, No.—And what, said he, hath become of the mule that I ride. is she safe?—No, O my master, I answered for the walls of the house and the walls of the stable tumbled down upon all that was in the house; even upon the sheep and the geese and the hens, and all of them became a mass of flesh beneath the ruins, not one of them escaped. He then said to me, And thy master the elder? I answered, No: not one escaped; and now there remains neither house nor inhabitants, nor any

trace of them, and as to the sheep and the geese and the hens, the cats and dogs have now eaten them. And when my master heard my words, the light became darkness before his face, and he was no longer master of his senses nor of his reason, and was unable to stand upon his feet he was paralysed, and the strength of his back failed him, and he rent his clothes, and plucked his beard and slapped his face, and threw his turban from his head, and ceased not to slap his face until the blood flowed from it, and he began to cry, Ah! O my children! Ah! O my wife! Ah! O my misfortune! Unto whom hath happened the like of that which hath happened to me? The merchants, also, his companions, joined with him in cries and lamentations, and were moved with pity for his case, and rent their clothes and my master went forth from the garden, beating himself for the calamity that had [as he supposed] befallen him, and redoubled the blows upon his face, seeming as though he were drunk

And as the party thus went out from the gate of the garden, they beheld a great dust, and heard tumultuous cries, and, looking in that direction, saw the crowd approaching them This crowd was the Judge and his attendants, and a concourse of people who had come to gratify their curiosity, with the merchant's family behind them, shrieking and crying with violent lamentation and excessive grief, and the first who accosted my master were his wife and children. On beholding these, he was confounded, and laughed, and said to them, How are ye; and what hath happened to you in the house, and what hath befallen you? And when they saw him, they exclaimed, Praise be to God for thy safety! And they threw themselves upon him, and his children clung to him, crying out, O our father! Praise be to God for thy safety, O our father!—and his wife said

ıb him, Praise be to God, who hath shown us thy face in safety!—and she was stupefied, and her reason fled from her at that which she beheld She then said to him, How didst thou escape with thy friends?—And how, said he, were ye in the house?—We were all well, they answered, in prosperity and health, and no evil hath befallen our house, save that thy slave Cafour came to us with his head uncovered and his clothes rent, crying out, O my master! O my master!—and e said to him, What is the matter, O Cafour?—and answered, My master was sitting under a wall in garden, and it fell upon him, and he died —By ah, replied my master, he came to me just now ying, O my mistress! O the children of my mistress! and said, My mistress and her children are all dead!

He then looked aside, and seeing me with my turban falling from my head, while I still cried out and wept violently, and threw dust upon my head, he called out to me so I approached him, and he said to me, Wo to thee! O malevolent slave! O misbegotten wretch! O thou of accursed race! What events hast thou brought about! But, by Allah, I will strip off thy skin from thy flesh, and cut thy flesh from thy bones!—By Allah, replied I, thou canst not do to me anything, for thou boughtest me with my fault, on this condition, the witnesses test fying that thou boughtest me with my fault, thou knowing it, and it was, that I was accustomed to tell one lie every year, and this is but half a lie, and when the year is complete, I will tell the other half of it, so it will be an enture lie But upon this, he cried out at me, O most accursed of slaves! is this but half a lie? Nay, it is an exceeding calamity! Depart from me, for thou art free[1]—By Allah, I replied, if

[1] The manumiss on of a slave without g ving h m the means of provid ng for himself is considered by Moham medans as a punishment

thou liberate me, I will not liberate thee until the year be complete, and I tell thee the remaining half of the lie, and when I have completed it, then take me to the market, and sell me as thou boughtest me with my fault, and liberate me not, for I have no trade by means of which to procure my subsistence, this is a legal proposition that I have stated to thee, laid down by the lawyers in the chapter of emancipation While we were thus talking, the crowd approached, with the people of the quarter, women and men, come to mourn, and the Judge with his attendants, and my master and the other merchants went to the Judge, and acquainted him with the case, and that this was but half a lie, and when the people who were present heard this, they were astonished at this lie, and struck with the utmost wonder, and they cursed and reviled me, while I stood laughing, and saying, How can my master kill me when he bought me with this fault?

So when my master went to the house, he found it in a state of ruin (and it was I who destroyed the greater part, and broke in it things worth a large sum of money), and his wife said to him, It was Cafour who broke the vessels and the china-ware Upon this, his rage increased, and he exclaimed, By Allah, in my life I have never seen such a misbegotten wretch as this slave, yet he calleth it half a lie What then would have been the result had it been a whole lie? In that case he had destroyed a city, or two cities! Then, in the excess of his rage, he went to the Judge, who inflicted upon me a severe beating, so that I became insensible and swooned away, after which my master contrived means of obtaining for me a high price, and I ceased not to excite disturbances in the places into which I was sold, and was transferred from emir to emir, and from grandee to grandee, by sale and purchase, until I entered the palace of the Prince of the

Faithful, and now my spirit is broken, and my strength hath failed

CONTINUATION OF THE STORY OF GANEM THE SON OF AYOUB THE DISTRACTED SLAVE OF LOVE

When the other slaves had heard his story, they laughed at it, and said to him, Verily thou art a villain, the son of a villain thou hast told an abominable lie The first and second then said to the third slave, Relate to us thy story O sons of my uncle, he replied, all that hath just been related is nonsense but my story is long, and this is not a time to tell it, for the morning, O sons of my uncle, is near, and perhaps it may overtake us with this chest before us, and we shall be disgraced among the public, and our lives be lost haste then to work, and when we have finished, and returned home, I will relate to you my story So they put down the light, and dug a trench of the size of the chest between four tombs, Cafour digging, and Sawab removing the earth in baskets, until they had dug to the depth of half a fathom, when they put the chest into the trench, and replaced the earth over it, and went forth from the enclosure, and, having closed the gate, disappeared from before the eyes of Ganem the son of Ayoub

When, therefore, they had left the place vacant unto Ganem, and he knew that he was alone, his mind became busied respecting the contents of the chest, and he said within himself, What can this chest contain? He waited until daybreak gleamed and shone forth, and then descended from the palm-tree, and removed the earth with his hand until he had uncovered the chest and disengaged it, when he took a stone, and struck with it the lock, and broke it, and lifting up the cover,

he looked in, and beheld a damsel asleep, stupefied w bhang, but still breathing: she was of a beautiful a lovely person, and decked with ornaments of gold a necklaces of jewels worth a kingdom, and of a val that no money would equal. When Ganem the son Ayoub beheld her, he knew that she had been t object of a plot, and, being convinced of this, he pull her up until he had lifted her out of the chest, and la her upon her back; and as soon as she scented th breeze, and the air entered her nostrils, and her mou and throat, she sneezed, and then was choked, an coughed, whereupon there fell from her throat a rou piece of bhang, of such potency that if an elepha smelt it he would sleep from one night to anothe She then opened her eyes, and, looking round, sai with an eloquent voice, Wo to thee, O wind! Tho neither satisfiest the thirsty, nor cheerest by thy presenc the satisfied with drink! Where is Zahr el Bostan But no one answered her. Then looking aside, sh exclaimed, Where are my slaves? Are ye awake Speak! But no one answered her. And she looke round about her, and exclaimed, Alas for me, that am transported to the tombs! O thou who knowes the secrets of the breasts, and recompenseth on the da of resurrection! who hath brought me from among th curtains and the veils, and placed me amid four tombs.

While she was saying all this, Ganem stood still; but he now said to her, O my mistress, there are neithe veils nor palaces nor tombs for thee here: this is none other than thy slave Ganem the son of Ayoub, whom the King, who is omniscient with respect to hidden things, hath impelled hither that he may deliver thee from these troubles, and that the utmost of thy desires may be accomplished unto thee. And he was silent; and when she became convinced of the truth of the case, she exclaimed, I testify that there is no deity but

God, and I testify that Mahomet is God's Ap[sound] Then looking towards Ganem, with her hands upon her breast, she said to him, with a sweet vo[ice] and auspicious youth! who brought me unto this pl[ace] by For now I have recovered my senses —O my mistres[s] he answered, three eunuchs came bearing this chest — and he related to her all that had happened, and how the evening had overtaken him, so that he became the means of her preservation, and that otherwise she had died of suffocation; and he inquired of her respecting her history. O youth, she replied, praise be to God, who hath cast me into the hands of one like thee! Rise therefore now, and put me into the chest, and go forth to the road, and as soon as thou shalt find anyone who lets out asses or other beasts, or a muleteer, hire him to transport this chest, and convey me to thy house, and when I am in thy abode it will be well, and I will relate to thee my story, and acquaint thee with my tale, and good fortune will accrue to thee through my means. So Ganem rejoiced, and he went forth into the desert tract.

The day had begun to gleam, the sun rose in splendour, and the people came walking forth; and Ganem hired a man with a mule, and brought him to the burial-place. He then lifted the chest, after he had put the damsel into it, and, with his heart smitten by love for her, proceeded with her full of joy, for she was a damsel worth ten thousand pieces of gold, and was decked with ornaments and apparel of enormous value. Scarcely had he found himself at his house when he put down the chest and opened it, and took forth from it the damsel, who looked, and saw that the place was a handsome dwelling furnished with variegated carpets, and she observed the gay colours and various embellishments, and beheld stuffs packed up, and loads of goods, and other property. so she knew that he was a great

whom thine eyes have slain! I had remained sound of heart but for thee! Then he wept a while, and she replied, O my master, and light of mine eye, by Allah, I love thee and confide in thee, but I know that thou canst not be united to me —And what hindereth? said he She answered, I will this night relate to thee my story, that thou mayest accept my excuse But they continued thus a whole month, and after this, one night, when Ganem was complaining to her of his passion, she said to him, I will now explain to thee my case, that thou mayest know my dignity, and my secret be revealed to thee, and my excuse become manifest to thee He replied, Well And she took hold of a band which confined a part of her dress, and said to him, O my master, read what is on this border So he took the border in his hand, and looked at it, and found worked upon it in gold, I am thine, and thou art mine, O descendant of the Prophet's uncle[1] And when he had read this, he let fall his hand, and said to her, Reveal to me thy history She answered, Well — and thus began

Know that I am the favourite slave of the Prince of the Faithful, and my name is Alcolomb The Prince of the Faithful, after he had reared me in his palace, and I had grown up, observed my qualities, and the beauty and loveliness with which my Lord had endowed me, and loved me excessively he took me and lodged me in a private apartment, and appointed me ten female slaves to serve me, and then gave me those ornaments which thou seest with me After this, the Caliph went forth one day on a journey to one of the surrounding provinces, and the lady Zobeide came to one of the female slaves who were in my service, and said, When thy mistress Alcolomb sleepeth, put this piece of bhang into her nose and her drink, and thou shalt receive from

[1] This is meant to indicate Haroun Alrashid

me a sum of money that will satisfy thee. The slave replied, Most willingly —and she received the bhang from her, rejoicing on account of the money, and because she had been originally Zobeide's slave; and she insinuated the bhang into me, whereupon I fell upon the floor, with my head bent down to my feet, and seemed to be in another world, and when she could devise no other stratagem, she put me into that chest, and privily summoned the black slaves, and, after having given presents to them and to the doorkeepers, sent me with the black slaves on the night when thou wast reposing at the top of the palm-tree. and they did with me as thou sawest, and my deliverance was effected through thy means. then thou broughtest me unto this place, where thou hast treated me with the utmost kindness This is my story; and I know not what hath happened to the Caliph during my absence Know, therefore, my dignity; and divulge not my case.

When Ganem the son of Ayoub heard these words of Alcolomb, and discovered that she was the favourite of the Caliph, he drew back, in his awe for the Caliph, and sat alone at one side of the chamber, blaming himself, and reflecting upon his situation, perplexed by love of her to whom he could not be united, and he wept from the violence of his desire, and the fierceness of his passion and distraction, and began to complain of fortune and its injustice Extolled be the perfection of Him who causeth the hearts of the generous to be troubled with love, and endueth not the mean with so much of it as equalleth the weight of a grain! And upon this, Alcolomb rose to him and embraced him and kissed him, and, her heart being entirely captivated by his love, she revealed what she had hidden of the extent of her passion, and encircled his neck with her arms, and kissed him again; but he withdrew from her embrace, in his fear for the Caliph. They then conversed a

while, drowned in the sea of mutual love, and remained until day, when Ganem arose, and went forth to the market as usual, and procured what was requisite, and, returning to the house, found Alcolomb weeping but as soon as she beheld him, she ceased from her tears, and smiled, and said to him, Thou hast made me desolate by thine absence, O beloved of my heart! By Allah, this hour during which thou hast been away from me hath appeared as a year, for I cannot endure thy separation, and, see, I have thus shown thee my state, through the violence of my passion Arise therefore now, and mind not what hath happened, but take me as thy wife But he replied, I seek refuge with Allah! This is a thing that cannot be How should the dog sit in the place of the lion? What belongeth to my lord is forbidden me to approach He then tore himself from her, and sat apart, and she increased in love through his refusal In this manner they passed three long months, and whenever she made any advances to him he withdrew from her, and said, Whatever belongeth to the master is forbidden to the slave Such was the case of the Distracted Slave of Love, Ganem the son of Ayoub

Meanwhile, Zobeide, during the absence of the Caliph, having acted thus with Alcolomb, became perplexed, saying within herself, What shall I say to the Caliph when he cometh and inquireth respecting her, and what shall be my answer to him? She then called for an old woman who resided with her, and acquainted her with her secret, and said to her, What shall I do, now that Alcolomb is no more? The old woman answered, when she understood the affair, know, O my mistress, that the return of the Caliph is near, but I will send to a carpenter, and desire him to make a wooden image of a corpse, and they shall dig for it a grave, and thou shalt light candles and

me a,s around it, and command every one who is in the residence to wear black, and order thy female slaves and eunuchs, as soon as they know of the Caliph's return from his journey, to raise lamentations in the vestibules, and when he enters and asks the news, they shall answer him, Alcolomb is dead, and may God abundantly compensate thee for the loss of her!—and from the esteem with which she was regarded by our mistress, she hath buried her in her own palace So when he heareth this, he will weep, and the event will distress him Then he will cause the readers to sit up by night at her tomb to perform recitations of the Coran, and if he say within himself, Surely the daughter of my uncle, through her jealousy, hath been led to destroy Alcolomb —or the distraction of love overpower him, and he give orders to take her forth from the tomb, fear not from that, for if they dig down to the image in the form of a human being and take it forth, shrouded in costly grave-clothes, and the Caliph desire to remove the grave-clothes from it, to behold her, do thou prevent him, and the fear of the world to come will withhold him, and do thou say to him, To behold her corpse uncovered is unlawful Then he will believe her death, and will return her image to its place, and thank thee for thy conduct, and thou shalt escape, please God, from this difficulty When the lady Zobeide, therefore, heard what she said, she approved of it, and bestowed upon her a dress of honour, and commanded her to do this, having given her a sum of money So the old woman set about the business immediately, and ordered the carpenter to make for her an image as above described, and when it was finished she brought it to the lady Zobeide, and she shrouded it, and lighted the candles and lamps, and spread the carpets around the tomb, and clad herself in black, ordering the female slaves to

do the same, and the news was spread through the palace that Alcolomb had died

Some time after this, the Caliph returned from his journey, and went up to his palace but his mind ent his occupied only with Alcolomb, and seeing the out, and eunuchs and female slaves all clad in black, nd heart was agitated, and when he entered the palace o the lady Zobeide, and beheld her also clad in black, he inquired the reason of it, and they informed him of the death of Alcolomb Upon hearing this, he fell down in a swoon, and when he recovered, he asked where was her tomb, and the lady Zobeide answered, Know, O Prince of the Faithful, that, on account of the esteem in which she was held by me, I buried her in my palace So the Caliph, entering the palace in his travelling-dress, proceeded to visit the tomb of lomb, and found the carpets spread, and the les and lamps lighted, and when he beheld this, thanked her for what she had done But afterards he became perplexed, and wavered for some time tween belief and disbelief, until suspicion overcame im, and he gave orders to open the tomb and to take her out, when, however, he saw the grave-clothes, and was about to remove them that he might behold her, he feared God (whose name be exalted!), and the old woman said, Restore her to her place Then immediately the Caliph commanded to bring the professors of religion and law, and the readers, and they performed recitations of the whole of the Coran at her tomb, while he sat by the side of it weeping until he became insensible

He continued to frequent the tomb for the space of a month, after which it happened that he entered the Harem, after the Emirs and Viziers had dispersed from before him to their houses, and he slept a while, and a female slave sat at his head, and another at his feet,

and after sleep had overcome him he awoke, and opened his eyes, and heard the damsel who was at his head say to her who was at his feet, Wo to thee, O eunuch! —Wherefore, O Kadib? said the other from lord, rejoined the first, is ignorant of what hath happened, so he sitteth up by night at a tomb in which there is nothing but a carved image, the work of the carpenter —And what then, asked the other damsel, hath befallen Alcolomb? Her companion answered, Know that our mistress Zobeide sent some bhang by a female slave, and she stupefied her with it, and when the bhang had taken effect upon her, she put her in a chest, and sent her away with Sawab and Cafour, commanding them to throw her into the tomb. Upon this, Keizuran said, Wo to thee, O Kadib! Is not the lady Alcolomb dead?—Heaven preserve her youth from death! answered Kadib I heard the lady Zobeide say that Alcolomb was with a young merchant named Ganem of Damascus, and that she had been with him, including this day, four months, and our lord here weepeth and passeth sleepless nights at a tomb in which there is no corpse Thus they conversed together, while the Caliph heard their words, and when they had finished their conversation, and he had become acquainted with the event, that this tomb was a false one, and that Alcolomb had been with Ganem the son of Ayoub for the space of four months, he was violently incensed, and arose, and summoned the Emirs of his court, whereupon the Vizier Giafar the Barmecide presented himself and kissed the ground before him, and the Caliph said to him, in anger, Descend, O Giafar, with a body of men, and inquire for the house of Ganem the son of Ayoub, and assault it suddenly, and bring him hither with my female slave Alcolomb and I will assuredly torture him

Giafar replied, I hear and obey;—and he went forth with his attendants, the Judge also accompanying him, and they proceeded until they arrived at Ganem's house. Ganem had just before gone out and brought a pot of meat, and was about to stretch forth his hand to eat it with Alcolomb, when she looked out, and found that the house was beset on all sides, and the Vizier and the Judge and the officers of violence and the memlooks with drawn swords were surrounding it as the black surrounds the pupil of the eye, and upon this she knew that tidings of her situation had reached the ears of the Caliph her lord, and she made sure of destruction, her countenance became pale, and her beauty changed, and, looking towards Ganem, she said to him, O my beloved, save thyself!—How shall I do, said he, and whither shall I flee, when my wealth and means of subsistence are in this house? But she answered, Delay not, lest thou perish, and thy wealth also be lost.—O my mistress, and light of mine eye, rejoined he, how can I contrive to go forth when they are surrounding the house?—Fear not, she answered—and she pulled off his clothes, and clad him in worn-out, ragged garments, and, taking the pot that had contained the meat, placed it upon his head, and put in it a little bread and a saucer of meat, and said to him, Go forth by the help of this stratagem, and thou hast nothing to fear with respect to me, for I know what I am able to do with the Caliph. When Ganem, therefore, heard the words of Alcolomb, and the advice which she gave him, he went forth through the midst of them, bearing the pot, and Providence protected him, so that he escaped from the snares and injuries which menaced him, by the blessing of his good conscience.

And when the Vizier Giafar arrived at the house, he dismounted from his horse, and entered, and looked

at Alcolomb, who had adorned herself, and filled a chest with gold and ornaments and jewels and rarities, such as were light to carry and of great value, and when Giafar came in to her, she rose upon her feet and kissed the ground before him, saying to him, O my master, the Pen hath written what God hath decreed. But Giafar, when he beheld her situation, replied, By Allah, O my mistress, he gave me no order but to arrest Ganem the son of Ayoub. And she said, Know that he hath packed up some bales of merchandise, and gone with them to Damascus, and I know nothing more than this, and I request thee to take care of this chest for me, and to convey it to the palace of the Prince of the Faithful So Giafar answered, I hear and obey —and he took the chest, and gave orders that it should be conveyed, together with Alcolomb, to the palace of the Caliph, treating her with honour and respect. This took place after they had plundered the house of Ganem, and they went to the Caliph; and Giafar related to him all that had happened, whereupon the Caliph appointed to Alcolomb a dark chamber, and there lodged her, commissioning an old woman to serve her, for he imagined that Ganem had acted dishonestly towards her

He then wrote a letter to the Emir Mohammed the son of Suleiman Zeini, who was Viceroy of Damascus, containing as follows —As soon as this letter cometh to thy hands, thou shalt arrest Ganem the son of Ayoub, and send him unto me So when the mandate was brought to him, he kissed it, and put it upon his head, and caused it to be proclaimed through the market-street, Whosoever desireth to plunder, let him repair to the house of Ganem the son of Ayoub And they came to the house, and found that the mother of Ganem and his sister had made for them a

tomb, and sat by it weeping, and they laid hold upon them, and plundered the house, and the mother and sister knew not the cause and when they brought them before the Sultan, he inquired of them respecting Ganem the son of Ayoub, and they answered him, For the space of a year we have obtained no tidings of him And they restored them to their place

In the meantime, Ganem the son of Ayoub, the Distracted Slave of Love, when his wealth had been seized, was perplexed, and began to weep for himself so as to break his heart. He walked on, and ceased not on his way to the close of day, suffering from excessive hunger and fatigue, until he arrived at a village, where he entered a mosque, and seated himself upon a round mat, and he leaned his back against one of the walls of the building, and then threw himself down, under the influence of extreme hunger and weariness There he remained until the morning, his heart palpitating from want of food, vermin attacked his body, his breath became fetid, and he was altogether changed, and the people of that village, coming to perform the morning-prayers, found him lying there sick through want of food, yet exhibiting evident traces of former affluence, and when they approached him, they found him cold and hungry They clad him, therefore, with an old garment having ragged sleeves, and said to him, Whence art thou, O stranger, and what is the cause of thine infirmity? And Ganem opened his eyes, and looked at them, and wept, but he returned them no answer Then one of them, knowing the violence of his hunger, went and brought him a saucer of honey and two cakes of bread, and he ate, while they sat around him until the sun rose, when they departed to their several occupations In this state he remained among them for a month and his infirmity and disease increased, so the people,

commiserating him, consulted together respecting his case, and agreed to transport him to the hospital at Bagdad.

While they were thus conversing lo, two women, beggars, came in to him, and they were his mother and sister, and when he beheld them, he gave them the bread that was at his head, and they slept by him the next night, but he knew them not. And on the following day, the people of the village came to him, bringing a camel, and said to its owner, Convey this sick person on the camel, and when thou hast arrived at Bagdad, put him down at the door of the hospital perhaps he may recover his health, and thou wilt receive a recompense He answered them, I hear and obey So they brought forth Ganem the son of Ayoub from the mosque, and placed him, with the round mat upon which he was sleeping, on the camel, and his mother and sister came to look at him among the other people, but they knew him not. Then observing him attentively, they said, Verily he resembleth our Ganem! Can he be this sick person or not? But as to Ganem, he awoke not until he was mounted on the camel, and he began to weep and moan, and the people of the village saw his mother and sister weeping for him, though they did not know him. Then his mother and sister journeyed onwards to Bagdad, while the camel-driver also proceeded without stopping until he had deposited Ganem at the door of the hospital, when he took his camel and returned

Ganem remained lying there until the morning, and when the people began to pass along the street, they beheld him. He had become so emaciated that his form resembled that of a toothpick, and the people ceased not to gaze at him until the sheikh of the market came and repelled them from him, and said,

I will gain Paradise by means of this poor person, for if they take him into the hospital they will kill him in one day He then ordered his young men to carry him, and they conveyed him to his house, where he spread for him a new bed, and put for him a new cushion, and said to his wife, Serve him faithfully She replied, On the head —and she tucked up her sleeves, and, having heated for him some water, washed his hands and feet and body, and clothed him in a vest of one of her female slaves She then gave him to drink a cup of wine, and sprinkled rosewater upon him so he recovered his senses, and he remembered his beloved Alcolomb, and his anguish increased Thus did it happen to Ganem

Now as to Alcolomb,—when the Caliph, incensed against her, had lodged her in the dark chamber, she remained there in the same state for eighty days, and it happened that the Caliph passed one day by that place, and heard her reciting verses, and when she had finished her recitation of them, she exclaimed, O my beloved! O Ganem! How kind art thou, and how chaste is thy disposition! Thou hast acted with kindness unto him who hath injured thee, and hast guarded the honour of him who hath violated thine, and hast protected his Harem, and he hath enslaved both thee and thy family, but thou wilt assuredly stand, and the Prince of the Faithful, before a Just Judge, and thou wilt obtain justice against him on the day when the Judge shall be God, and the witnesses the angels! And when the Caliph heard her words, and understood her complaint, he knew that she was injured, and he entered his palace, and sent the eunuch to her, and when she came before him she hung down her head, with weeping eye, and sorrowful heart, and he said to her, O Alcolomb, I see that thou complainest of my oppression, and accusest me of

tyranny, and thinkest that I have injured him who hath acted kindly unto me Who then is he who hath guarded my honour and I have violated his, and who hath protected my harem and I have enslaved his? She answered him, Ganem the son of Ayoub, for he hath not attempted any dishonest action towards me, by thy beneficence, O Prince of the Faithful! Upon this the Caliph exclaimed, There is no strength nor power but in God!—and then added, O Alcolomb, desire of me what thou wilt, and I wilt grant thy wish So she replied, I desire of thee my beloved, Ganem the son of Ayoub. And when he heard her words, he said, I will cause him to be brought hither, if it be the will of God, in honour —O Prince of the Faithful, she rejoined, when thou shalt have caused him to be brought, wilt thou present me to him? He answered, When I have had him brought, I will present thee to him, the present of a generous man who will not revoke his gift So she said, O Prince of the Faithful, permit me to search about for him perhaps God may unite me with him. And he replied, Do as thou wilt.

Upon this she rejoiced, and went forth, taking with her a thousand pieces of gold, and visited the sheikhs, and gave alms for the sake of Ganem and on the following day she went to the market of the merchants, and gave to the chief of the market some money, saying to him, Bestow it in alms upon the strangers Then again, in the following week, she went forth, taking with her a thousand pieces of gold, and, entering the market of the goldsmiths and jewellers, summoned the chief of the market, and he came, and she gave him the thousand pieces of gold, and said to him, Bestow it in alms upon the strangers —whereupon the chief, who was the sheikh of the market before mentioned, looked at her, and said to her, Wilt thou

go with me to my house, to look at a young stranger there, and see how elegant he is, and how perfectly charming? For it is probable that he is Ganem the son of Ayoub, the Distracted Slave of Love But the chief had no knowledge of him, and imagined that he was a poor person involved in debt, whose wealth had been taken from him, or a lover parted from his beloved And when she heard his words, her heart beat, and her affections were engrossed by him, and she answered, Send with me someone to conduct me to thy house So he sent with her a young boy, who conducted her to the house where the stranger was lodged, and she thanked him for doing so; and when she entered the house, and saluted the chief's wife, the latter arose and kissed the ground before her, for she knew her Then Alcolomb said to her, Where is the sick person who is with you? And she wept, and answered, Here he is, O my mistress but he is of a respectable family, and exhibiteth traces of former affluence And Alcolomb looked towards the bed upon which he was lying, and regarding him narrowly, beheld him as though he were Ganem himself; but his condition was changed, and he had become so emaciated that he resembled a toothpick, and the truth of his case was disguised from her, so that she did not discover him to be the person whom she sought, but she was moved with compassion for him, and she wept, and exclaimed, Verily, strangers are objects of pity, though they be Emirs in their own countries! She then ordered for him supplies of wine and medicines, and sat at his head a while, and mounted, and returned to her palace, and she continued to go forth to every market for the purpose of searching for Ganem

Soon after, the chief of the market brought the mother of Ganem, and his sister Fetnah, and went

with them to Alcolomb, and said to her, O most charitable lady, there have entered our city this day a woman and a girl of respectable origin, bearing evident traces of former affluence, but they are clad in garments of haircloth, and each of them hath a wallet hung to her neck, and their eyes are weeping, and their hearts sorrowful so I have brought them unto thee, that thou mayest give them refuge, and preserve them from the disgrace of beggary, for they are not persons suited to ask alms of the sordid, and, please God, we shall enter Paradise by their means.—By Allah, O my master, she replied, thou hast made me long to behold them! Where are they? Order them to come in So, upon this, Fetnah and her mother came in to Alcolomb who, when she saw them, and observed that they were both distinguished by beauty, wept for them, and said, By Allah, they are persons of an affluent family, and traces of wealth are conspicuous in their appearance —O my mistress, replied the chief of the market, we love the poor and indigent for the sake of future recompense, and probably the extortioners have oppressed these two persons, and plundered them of their wealth, and ruined their houses. Then these two females wept violently, and, remembering Garem the son of Ayoub, the Distracted Slave of Love, their wailing increased, and Alcolomb wept with them, and the mother of Ganem exclaimed, We pray God to unite us with him whom we seek, and he is my son Ganem the son of Ayoub When Alcolomb therefore, heard these words, she knew that this woman was the mother of her beloved, and that the other was his sister, and she wept until she fell down in a swoon; and when she recovered, she approached them, and said to them, Ye have no hung to fear, for this day is the first of your prosperity, and the last of your adversity; therefore grieve not.

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He then ordered the chief of the market to take them to his house, and to let his wife conduct them into the bath, and attire them in handsome clothing, and take care of them, and treat them with the utmost honour, and she gave him a sum of money

Then, on the following day, Alcolomb mounted and went again to the house of the chief of the market, and went in to visit his wife, who rose to her, and kissed the ground before her, and thanked her for her charity, and she saw that the wife had conducted the mother of Ganem, and his sister, to the bath, and taken off their former clothes, and that the traces of their original affluence had become more conspicuous in consequence, and she sat a while conversing with them, after which she asked the wife of the chief of the market respecting the sick person who was with her She answered, He is in the same state And Alcolomb said, Arise, and let us look at him and visit him So they both arose, with Ganem's mother and sister, and went in to him, and seated themselves by him, and when Ganem the son of Ayoub, the Distracted Slave of Love, heard one of them mention Alcolomb, emaciated as he was in body and limbs, his soul returned to him, and he raised his head from the pillow, and called out, O Alcolomb! She looked at him, therefore, and knew him, and cried, saying, Yes, O my beloved! He then said to her, Draw near to me And she asked him, Art thou Ganem the son of Ayoub, the Distracted Slave of Love? He answered her, Yes I am he And upon this, she fell down in a swoon, and when his sister and his mother heard their words, they cried out, O our joy!—and in like manner fainted And when they recovered, Alcolomb said to Ganem, Praise be to God, who has united us with thee and with thy mother and sister! Then approaching him, she related to him all

that had happened to her with the Caliph, adding, I said to him, I have declared to thee the truth, O Prince of the Faithful —and he believed my words, and approved thee, and he is now desiring to see thee And she said to him, The Caliph hath given me to thee —whereupon he was filled with the utmost joy and Alcolomb said to them all, Quit not this place until I come again

She then arose immediately, and departed to her palace, and removed thence the chest that she had brought from Ganem's house, and took forth from it some pieces of gold, which she gave to the chief of the market, saying to him, Take these pieces of gold, and buy for each of them four complete suits of dress of the best kinds of stuff, and twenty handkerchiefs, and whatever else they require And after this, she conducted them to the bath, and gave orders to wash them, and prepared for them boiled meats, and infusion of galangal, and juice of apples, after they had come forth from the bath and dressed themselves. For three days she remained with them, feeding them with fowls and with boiled meats, and giving them sherbet of refined sugar to drink, and after the three days their spirits returned to them. Then she conducted them again to the bath, and they came forth, and she changed their clothes, and, leaving them in the house of the chief of the market, went to the Caliph, and kissed the ground before him, and related to him the story, telling him that her master, Ganem the son of Ayoub, the Distracted Slave of Love, had come, and his mother and sister also had arrived. When the Caliph, therefore, heard these words of Alcolomb, he said to the eunuchs, Bring hither to me Ganem. And Giafar went down with them to bring him but Alcolomb had gone before him, and went in unto Ganem, and said to him, The Caliph hath sent to

thee to bring thee before him have a care then to display eloquence of tongue, and firmness of heart, and sweetness of speech And she attired him in a magnificent dress, and gave him pieces of gold in abundance, saying to him, Bestow plentifully upon the domestics of the Caliph as thou goest in to him And lo, Giafar approached him, mounted upon his mule, and Ganem advanced to meet him, and greeted him with a prayer for long life, kissing the ground before him

The planet of his prosperity had appeared, and the star of his glory had risen aloft, and Giafar took him, and they proceeded until they entered into the presence of the Prince of the Faithful, and when Ganem came before him, he looked towards the Viziers and Emirs and Chamberlains and Lieutenants and the other officers of the court, and the warriors, and, being eloquent of tongue, firm of heart, delicate in the style of his language and pleasing in the allusions it conveyed, hung down his head towards the ground, and then looked towards the Caliph, and addressed him in a series of complimentary verses And when he had finished his recitation, the Caliph was delighted with the graces of his person, and pleased with the eloquence of his tongue and the sweetness of his speech, and he said to him, Approach me He therefore approached him, and the Caliph said to him, Explain to me thy tale, and acquaint me with the truth of thy history So Ganem sat and related to the Caliph all that had happened to him from beginning to end, and when the Caliph knew that he spoke truth, he bestowed upon him a dress of honour, and admitted him into his favour, and said to him, Acquit me of responsibility And he did so, and said to him, O Prince of the Faithful, the slave and all that his hands possess belong to his master — *and the Caliph rejoiced* He then gave orders to

appropriate a palace to him exclusively, and appointed him abundant pensions and allowances, and removed to him his mother and his sister And the Caliph, hearing that his sister Fetnah was, in beauty (as her *name imported*), a *temptation*, *demanded her of him* in marriage Garem therefore replied, She is thy handmaid, and I am thy memlook. And the Caliph thanked him, and gave him a hundred thousand pieces of gold, and summoned the Cadi and witnesses, and they performed the marriage-contract. Then he and Ganem visited their wives on the same day, the Caliph going to Fetnah, and Ganem the son of Ayoub to Alcolomb, and on the following morning the Caliph ordered that all that had happened to Ganem, from first to last, should be committed to writing and inserted in the records, that his posterity might consider it, and wonder at the disposals of destiny, and commit their affairs unto the Creator of the night and the day



CHAPTER VIII

COMMENCING WITH PART OF THE HUNDRED AND SEVENTH NIGHT, AND ENDING WITH PART OF THE HUNDRED AND THIRTY-SEVENTH

THE STORY OF TAJ ELMOLOUK AND THE LADY DUNIA

THERE was, in former times, a city behind the mountains of Ispahan, called the Green City, and in it resided a King called the King Suleiman He was a person of liberality and beneficence, and justice and integrity, and of a generous and obliging disposition travellers repaired to him from every quarter, and his fame spread throughout all the regions and countries, and he reigned a long time in glory and security, but he was destitute of children and of wives

He had a Vizier who nearly resembled him in his qualities, in liberality and other endowments, and it came to pass that he sent to this Vizier one day, and having summoned him into his presence, said to him, O Vizier, my heart is contracted, and my patience is overcome, and my strength is impaired, because I have neither a wife nor child this is not the usual way of

Kings who rule over lords and paupers, for they rejoice in leaving children, and multiplying by them the number of their posterity, and the Prophet (God favour and preserve him!) hath said, Intermarry, and beget offspring, that ye may increase in number, for I shall contend for your superiority with the other nations on the day of resurrection What then is thy counsel, O Vizier? Point out to me what is advisable But when the Vizier heard these words, tears poured from his eyes, and he replied, Far be it from me, O King of the age, that I should speak of that which belongeth unto the Compassionate to decide! Dost thou desire that I should enter the fire of hell, through the anger of the Almighty King?—Know, O Vizier, rejoined his sovereign, that if the King purchase a female slave whose rank and lineage are unknown, he will not be acquainted with her ignoble origin that he may abstain from her, or the nobility of her extraction that he may make her his companion so, if he do this, she may perhaps bear him a son who may be a hypocrite, a tyrant, a shedder of blood, and she may resemble a marshy land, whose produce is worthless, and attaineth no excellence her child may be obnoxious to the indignation of his Lord, not doing what He commandeth him, nor refraining from that which He forbiddeth him to do I will never, therefore, be the means of such an event by purchasing a female slave I desire, rather, that thou demand in marriage for me one of the daughters of the Kings, whose lineage is known, and whose loveliness is celebrated If, then, thou wilt point out to me one of good birth and of religion among the daughters of the Mohammedan Kings, I will demand her as my wife, and marry her in the presence of witnesses, that I may thereby obtain the approval of the Lord of mankind The Vizier replied, Verily God hath accomplished thy wan and given

thee thy desire —How so? asked the King —Know, O King, answered the Vizier, that it hath been told me that the King Zehr-Shah, the sovereign of the White Hand, hath a daughter of astonishing loveliness, whom words cannot describe, whose equal existeth not in this age, for she is endowed with the most perfect beauty and symmetry, with black eye, and long hair, and slender waist, and large hips, when she approacheth she seduceth, and when she turneth her back she killeth, ravishing the heart and the eye It is my opinion, therefore, O King, that thou shouldst send to her father an intelligent messenger, well informed, and experienced in the course of events, that he may courteously ask her in marriage for thee of her father, for she hath no equal in the distant parts of the earth, nor in the near, so shalt thou enjoy her lovely face, and the Glorious King shall approve thy conduct, since it has been handed down from the Prophet (God favour and preserve him!) that he said, There is no monkery among the Faithful

Upon this, the King was perfectly delighted, his bosom expanded with joy, and anxiety and grief departed from him, and, addressing his Vizier, he said to him, Know, O Vizier, that no one shall go on this business but thou, on account of thy consummate wisdom and politeness depart therefore to thy house, and accomplish what thou hast to do, and prepare thyself by the morrow, and demand for me in marriage this damsel with whom thou hast caused my heart to be engrossed, and return not to me without her The Vizier replied, I hear and obey —and he went to his house, and gave orders to bring presents suitable to Kings, consisting of costly jewels and precious rarities, such as were light to carry and of great value, together with Arab horses, and Davidean coats of mail, and chests of wealth such as language would fail

to describe These they placed upon the mules and camels, and the Vizier departed, accompanied by a hundred *memlooks and a hundred male black slaves* and a hundred female slaves, and the flags and banners were unfurled over his head The King charged him to return soon, and after his departure, the King Suleiman Shah burned with desire, and became engrossed with love of the damsel night and day Meanwhile, the Vizier, by night and by day, traversed the deserts and wastes until there remained between him and the city to which he was repairing one day's journey, when he alighted at the bank of a river, and, having summoned one of his chief officers, ordered him to go quickly to the King Zehr-Shah, and to acquaint him with his approach He answered, I hear and obey —and went quickly to the city, and when he arrived there, it happened that the King Zehr-Shah was sitting in one of the places of recreation before the gate of the city, and, seeing him as he entered, knew *how to be a stranger, and summoned him before him* So when the messenger came to him, he informed him of the approach of the Vizier of the supreme King Suleiman Shah, the King of Green Land and of the mountains of Ispahan, and the King Zehr-Shah rejoiced, and welcomed the messenger, and, having conducted him to his palace, said to him, Where didst thou part from the Vizier? He answered, I parted from him in the morning at the bank of such a river, and to-morrow he will arrive and visit thee may God continue his favours unto thee and show mercy unto thy parents! Zehr-Shah then ordered one of his Viziers to take with him the greater number of his chief officers and Chamberlains and Lieutenants and the lords of his court, and to go forth with them to meet him, in honour of the King Suleiman, for his dominion extended through the land

In the meantime, the Vizier of Suleiman remained where he had halted until midnight, and then proceeded towards the city, and when the morning gleamed, and the sun shone upon the hills and the lowlands, suddenly the Vizier of the King Zehr-Shah, and his Chamberlains and the lords of his court and the chief officers of his kingdom, approached and joined him at the distance of some leagues from the city So the Vizier of Suleiman felt sure of the accomplishment of his business, and saluted those who met him, and the latter preceded him until they arrived at the palace of the King, and passed in before him through the entrance to the seventh vestibule This was the place which no one entered on horseback, for it was near to the King, therefore here the Vizier alighted, and he proceeded on foot until he came to a lofty saloon, at the upper end of which was a sofa of alabaster set with pearls and jewels, having four legs of elephants' tusks, and upon it was a mattress covered with green satin embroidered with red gold, and over it was a canopy adorned with pearls and jewels Upon this sofa sat the King Zehr-Shah, and the lords of his court stood in attendance upon him And when the Vizier went in unto him, and stood before him, he composed his heart, and gave liberty to his tongue, and displaying the oratory of Viziers, and uttering the language of the eloquent, addressed the King with courtesy of manner, and recited a series of complimentary verses, and when he had finished the King caused him to draw near, treated him with the utmost respect, and, seating him by his side, smiled in his face, and honoured him with a gracious reply After this, the attendants brought forward the table in that saloon, and they ate until they were satisfied, when the attendants removed the table, and everyone who was present went forth, excepting the chief officers When the Vizier, there-

fore, saw that they had quitted the hall, he arose and stood on his feet, and, complimenting the King, kissed the ground before him, and said, O great King, and dignified Sovereign, I have come unto thee and visited thee on an affair productive of peace and prosperity and happiness unto thee, and it is this I have come to thee as an ambassador to desire in marriage thy daughter, the distinguished by rank and lineage, from the King Suleiman, who is endowed with justice and integrity, and graciousness and beneficence, the King of the Green Land and of the mountains of Ispahan, and he hath sent unto thee many presents and numerous rarities, desiring thine alliance Dost thou then wish the same of him? He then stood silent, waiting for the answer, and when the King Zehr-Shah heard these words, he rose upon his feet, and modestly kissed the ground, and the persons who were present wondered at the King's condescension to the ambassador, and their minds were amazed. The King then offered up praises unto Him who is possessed of glory and honour, and said, still standing, O exalted Vizier, and illustrious Lord, hear what I say We are, unto the King Suleiman, among the number of his subjects, and

brought, and offered the whole to the King Zehr-Shah

The King then occupied himself in fitting out his daughter, and in honourably entertaining the Vizier, and he feasted at his banquets the great and the abject, and continued the festivity for a period of two months, omitting in it nothing that would rejoice the heart and the eye And when everything that the bride required was completed, the King gave orders to carry forth the tents, and they were pitched outside the city They packed the stuffs in the chests, and made ready the Greek and Turkish female slaves, and the King provided the bride with precious treasures and costly jewels, and made for her a litter of red gold adorned with pearls and jewels, appropriating to her use ten mules for the journey The litter appeared like a private chamber, and its occupant like one of the beautiful Houries, her canopy resembling one of the pavilions of Paradise They packed up the treasures and wealth, and placed them upon the mules and camels, and the King Zehr-Shah went with them to the distance of three leagues, and then bade farewell to his daughter and the Vizier and his attendants, and returned home in joy and safety

The Vizier proceeded with the King's daughter, and continued his days' journeys and his route over the wastes, travelling with diligence by night and day, until there remained between him and his country three days' journey, whereupon he sent forward a messenger to the King Suleiman to inform him of the approach of the bride So the messenger hasted in his journey till he arrived in the presence of the King, and acquainted him with the approach of the bride, and the King was rejoiced, and bestowed a robe of honour upon the messenger, and ordered his troops to go forth in grand procession to meet the bride and her attendants with

honour, desiring them to equip themselves in the gayest manner, and to unfurl the standards over their heads And they complied with his commands, and a crier proclaimed through the city that no curtained damsel nor honoured lady nor infirm old woman should fail to go forth to meet the bride So they all went forth to meet her, and the chief among them accompanied her to serve her They decided together to conduct her towards night to the King's palace, and the chief officers of the court agreed to decorate the streets, and to stand while the bride passed by them with the eunuchs and female slaves before her, she herself being clad in the dress which her father gave her And when she approached, the troops surrounded her, ranged on the right and left, and the litter advanced with her until it drew near to the palace, and there was no one who did not come forth to see it the drums were beaten, and the spears brandished, and the trumpets sounded, and sweet odours were diffused around, and the standards flapped, and the horses raced with each other, until they arrived at the gate of the palace, when the pages advanced with the litter to the entrance of the harem the palace was illuminated by its splendour, and its walls shone with the lustre of its ornaments and at night the eunuchs opened the doors of the inner apartment, and stood surrounding the chief entrance The bride then came forward among the female slaves, like the moon among the stars, or the chief pearl among the minor pearls of the string, and she entered the apartment, where they had placed for her a sofa of alabaster set with pearls and jewels Upon this she seated herself, and the King came in to visit her, and God inspired his heart with love for her, so that his disquietude and trouble ceased.

He remained with her about a month, after which he went forth and sat upon his throne and administered

justice to his subjects, and towards daybreak on the morning after the expiration of the ninth month, his wife gave birth to a male child of an auspicious appearance When the King heard of it he rejoiced exceedingly, and gave a large sum of money to the bringer of the good tidings, and in his joy he went to the child, and kissed it between the eyes, wondering at its surpassing beauty The midwives took it, and blackened the edges of its eyelids with kohl, and they named it Taj elmolouk He was nourished on the bosom of indulgence, and reared in the lap of prosperity, and days and years passed until he attained the age of seven years, whereupon the King Suleiman summoned the men of learning and science, and ordered them to instruct his son in writing and science and polite literature, and they continued to do so for some years, until he had learnt what was requisite, and when he was acquainted with all that the King desired, he caused him to be brought from the professors and teachers, and engaged for him a master to instruct him in horsemanship, who continued to teach him until his pupil was fourteen years of age Whenever the youth went forth on any business, everyone who beheld him was ravished by his beauty, so that they composed verses in his praise, and even the women of virtue were overcome by love for him, through the surpassing beauty with which he was endowed and when he had attained the age of eighteen years, the grey down appeared upon a mole upon his red cheek, while another mole, like a globule of ambergris, added to these charms, and he captivated the minds and eyes of his beholders His comeliness increased as he became a man, and he had companions and friends and everyone who enjoyed access to him wished that Taj elmolouk might be Sultan after the death of his father, and that he might himself be one of his emirs

Now Taj-elmolouk became addicted to hunting, and would not desist from it for a single hour His father, the king, used to forbid him this pursuit, fearing, on his account, the perils of the desert and the wild beasts, but he would not receive his warnings And it came to pass that he said to his servants, Take with you provender for ten days And they complied with his order, and when he went forth with his followers to the chase, they proceeded over the desert, and continued their course for four days, until they came in sight of a verdant tract, where they beheld wild beasts ranging at large, and trees with ripe fruit, and springs gushing forth, so he said to his followers, Set here the nets, and enlarge their circle, and our place of meeting shall be at the extremity of the circle, at such a spo- They therefore obeyed his commands, they set the nets, and enlarged their circle, and there collected within them an abundance and a variety of wild beasts and gazelles in such numbers that the wild beasts cried out in fear of them, and threw themselves in the faces of the horses in their attempts to escape So he urged the dogs and the lynxes and the hawks at them, and they shot the wild beasts with arrows, striking them in mortal places, and they arrived not at the farther extremity of the circle without having taken of the wild beasts a great number, the rest having fled away Taj elmolouk then alighted at some water, and, having caused the game to be brought before him, divided it, he appropriated to his father Suleiman the best of the beasts, and despatched the portion to him, and some he distributed among the officers of his court.

They passed the night at that place, and in the morning there approached them a great caravan, comprising black slaves and servants and merchants. The caravan halted at the water and the verdant tract, and when Taj elmolouk beheld them he said to one of his

companions, Bring me an account of these people, and ask them wherefore they have halted in this place. And when the messenger went to them, he said to them, Inform us who ye are, and return an answer quickly. So they replied, We are merchants, and have halted here for the sake of rest, for the next station is distant from us, and we have halted in this pland because we here enjoy tranquillity under the protection of the King Suleiman and his son; for we know that everyone who alighteth in his dominions is in safety and peace; and we have some precious stuffs which we have brought on account of his son Taj-elmolouk. The messenger, therefore, returned to the King's son and acquainted him with the truth of the m ie of informing him of what he had heard from the pite of chants; and the King's son said, If they ,' his tears thing which they have brought on my ac mented, and not enter the city nor remove from this an repeating cause it to be displayed before me He had displayed his horse, and proceeded, his memlooks fol\ and piece until he drew near to the caravan, and the garment of rose to him, and greeted him with prayer and pieces divine aid and favour, and the continuance of from the and his excellences. A tent of red satin emb snatch- with pearls and jewels was pitched for him, and ering, spread for him, over a carpet of silk, a royal car, the upper end of which was adorned with emeralds and Taj-elmolouk seated himself, and the memlooks stood waiting upon him, and he sent to the merchants, commanding them to bring everything that they had with them So they approached him with their merchandise, and he caused all of it to be displayed before him, and took of it what suited him, and gave them the price

After this, he mounted, and was about to depart, when, casting a glance at the caravan, he saw a young

man, a comely youth, attired in clean clothes, of elegant person, with shining forehead and brilliant countenance; but the charms of this youth had suffered a change, and paleness had overspread him, in consequence of his separation from the objects of his affection, and great was his groaning and lamentation, you with tears flowing from his eyes, he recited these his rses—

tr

Our separation is protracted, and anxiety and fear are prolonged, and tears from my eyes, O my friend, are flowing

I I bade farewell to my heart on the day of parting, gu and now I am alone, without heart and without nets, hope

shall be I friend, pause with me while I bid her farewell whose voice diseases and infirmities would be

They there nets, and en within them ! said, he wept a while, and fell down in a and gazelles, e Taj-elmolouk looked at him, wondering and when he recovered he stared with a of the hors and again recited some verses commencing the dogs a they shot of her eye for it is enchanting and nonmortal r capeth upon whom it is cast

extre hen uttered a loud sigh, and a second time fainted wil ay; and when Taj-elmolouk beheld him in this T ate, he was perplexed at his case, and he walked towards him, and as soon as he recovered from his f t, he saw the King's son standing a' his head, whereupon he rose upon his fee', and kissed the ground before him, and Taj-elmolouk said to him, Wherefore hast thou no displayed thy merchandise to us?— O my lo d, he answered, my merchandise compriseth nothing suitable to thy Highness. But the King's son said, Thou mus positively show me what thou hast, and acquain me with thy ci cumstances, for I see

thee with weeping eye and mourning heart, and if thou be oppressed, we will put an end to the oppression that thou sufferest, and if thou be in debt, we will discharge thy debt, for my heart hath been tormented on thine account since I first beheld thee

Then Taj-elmolouk gave orders to place a chair, and they set for him a chair of ivory and ebony, ornamented with reticulated work of gold and silk, and they spread for him a silken carpet, and Taj-elmolouk seated himself upon the chair, and commanded the young man to sit upon the carpet, and said to him, Display to me thy merchandise The young man replied, O my lord, mention it not unto me, for my merchandise is not suitable to thee But Taj-elmolouk said to him, It must be done —and ordered some of his pages to bring it so they brought it in spite of him, and when the young man beheld it, his tears flowed, and he wept and sighed and lamented, and groans arose from his throat. After again repeating some verses he opened his merchandise, and displayed it before Taj-elmolouk, portion by portion and piece by piece, and took forth from among it a garment of satin interwoven with gold, worth two thousand pieces of gold, and when he opened this, there fell from the midst of it a piece of linen, and the young man, snatching it hastily, put it beneath him, his reason wandering and thus exclaimed—

> When will the tortured heart be healed by thee? The constellation of the Pleiades is nearer to me than thou!

Taj elmolouk was struck with the utmost wonder at his words, not knowing the cause of them, and when the young man took the piece of linen, and put it beneath him, Taj-elmolouk said to him, What is this piece of linen? He answered, O my lord, thou hast no interest in this But the King's son said, Show it

man, a comely youth, attired in clean clothes of elegant person, with shining forehead and brilliant countenance, but the charms of this youth had suffered a change, and paleness had overspread him, in consequence of his separation from the objects of his affection, and great was his groaning and lamentation, with tears flowing from his eyes, he recited these verses—

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agreement with my father that they should marry me to her so, when I had attained to manhood, and she to womanhood, they did not exclude her from me, nor me from her My father then spoke to my mother, and said to her, This year we will perform the marriage-contract of Aziz and Azizah And having agreed with my mother to do this, he began to make ready the provisions for the entertainments

All this was done while I and my cousin were living together without the slightest restraint, and ignorant of the circumstance, and she was more intelligent and more knowing than I And when my father had made the preparations for the festivity, and nothing remained but the performance of the contract, and my union to my cousin, my father proposed that they should perform the contract after the Friday-prayers so he repaired to his friends, the merchants and others, and acquainted them with his intention, and my mother went and invited her female friends and relations And when the Friday came, they washed the saloon which was appropriated to the guests, and cleansed its marble pavement, and spread the carpets in our house, and furnished it with everything that was requisite, after they had decorated its walls with stuffs interwoven with gold, the people having agreed to pay their compliments to our family after the Friday-prayers My father then went and caused sweetmeats and dishes of sugar to be prepared, and there remained nothing but the performance of the contract My mother had sent me to the bath, and sent after me a new suit of clothes of the richest *description, and on my coming out from the bath,* I put on this handsome suit, which was perfumed, and when I put it on, a delicious odour was diffused from it, and left a fragrance in the way

I desired now to repair to the mosque, but, remem-

to me —O my lord, he replied, I refrained not from exposing to thee my merchandise but on account of this, for I cannot allow thee to see it. Taj-elmolouk, however, said, I must see it —and he urged him, and was angry The young man, therefore, took it from beneath his knee, and wept and sighed and lamented exceedingly so Taj-elmolouk said to him, I regard thy conduct as not right, acquaint me then with the cause of thy weeping at beholding this piece of linen And when the young man heard the mention of the piece of linen, he sighed, and said, O my lord, my story is wonderful, and my case is strange with respect to this piece of linen and her to whom it belonged, and her who designed these figures and emblems. He then unfolded the piece of linen, and lo, in it was the figure of a gazelle worked with silk, and embroidered with red gold, and facing it was the figure of another gazelle worked with silver, and having upon its neck a ring of red gold and three jewels of chrysolite When Taj elmolouk beheld this, and observed the beauty of its execution, he exclaimed, Extolled be the perfection of God, who hath taught man that which he knew not! And his heart was engrossed with desire to hear the story of this young man, so he said to him, Relate to me the story of thyself and her who was the owner of these gazelles The young man, therefore, replied—

THE STORY OF AZIZ AND AZIZAH

Know, O my lord, that my father was a great merchant, and he was blest with no child excepting me I had a cousin (the daughter of a paternal uncle) with whom I was brought up in my father's house, for her father had died, and before his death he had made an

sunset, but heard no sound, nor saw any person, so, despairing of seeing her again, I rose from my place, and took the handkerchief with me I opened it, and the odour of musk was diffused from it, and I was so exhilarated by the scent that I seemed as if I were in Paradise. I then spread it before me, whereupon there fell from it a piece of delicate paper, and, opening this, I found it richly perfumed with exquisite scents, and inscribed with these verses—

I sent a letter to complain to him of the pain of my passion in a delicate handwriting (for hand writings are various)
So my beloved said, Wherefore is thy writing thus delicate and minute so as scarce to be discernible?
I answered *Because I am wasted and attenuated so,* therefore should the writing of lovers be

After this I cast a glance at the beauty of the handkerchief, and beheld an amatory couplet worked upon one of its two borders, and another, of a similar kind, on its other border

When I saw these verses upon the handkerchief, a flame of fire shot into my heart, and my desire and perplexity increased, and I took the handkerchief and the paper, and went with them to the house, not knowing any means of obtaining what I desired, and incapable of discovering how to proceed properly in my love I arrived not at the house until a considerable portion of the night had elapsed, and beheld my cousin sitting weeping but when she saw me, she wiped away her tears, and approached me and took off from me my outer clothes, and asked me the cause of my absence She told me that all the people, the emirs and grandees, and merchants and others, had assembled in our house, and the Cadi and the witnesses had come, and they ate the repast, and remained a considerable while sitting in expectation of my presence

being one of my friends, I returned to search for him, that he might be present at the ceremony of the contract, *saying within myself, I will busy me with this* affair until the time of prayer draws near I then entered a by-street which I had never entered before I was perspiring from the effect of the bath and the new clothes which I wore, and the moisture dropped from me while my perfumes diffused their odour, so I seated myself at the upper end of the street to rest myself upon a stone seat, and spread beneath me an embroidered handkerchief that I had with me The heat became oppressive to me, and my forehead perspired, and the drops ran down my face, and I could not wipe the moisture from it with my handkerchief because it was spread beneath me I was therefore about to take the skirt of my farajiah to wipe with it my cheek when suddenly a white handkerchief fell *upon me from above This handkerchief was more* delicate to the feel than the zephyr, and the sight of it was more pleasant than restoration to the diseased, and I took it in my hand, and, raising my head to see *whence it had fallen, my eye met the eye of the female* who owned these gazelles, and lo, she was looking out from a lattice in a window of brass. My eye never beheld a person more lovely, and altogether her charms were such as the tongue cannot describe, and when she saw me looking at her, she put her finger in her mouth, and then united her middle-finger and her fore-finger, and placed them upon her bosom, after which, she drew in her head from the window, and shut the lattice and withdrew A fire had been darted into my heart, and the flame increased, the sight drew from me a thousand sighs, and I was perplexed, for I heard not anything from her, and understood not what she meant by her signs I looked again towards the window, but found it closed and I waited until

sunset, but heard no sound, nor saw any person, so, despairing of seeing her again, I rose from my place, and took the handkerchief with me I opened it, and the odour of musk was diffused from it, and I was so exhilarated by the scent that I seemed as if I were in Paradise. I then spread it before me; whereupon there fell from it a piece of delicate paper, and, opening this, I found it richly perfumed with exquisite scents, and inscribed with these verses—

I sent a letter to complain to him of the pain of my passion, in a delicate handwriting (for hand writings are various)
So my beloved said, Wherefore is thy writing thus delicate and minute so as scarce to be discernible?
I answered Because I am wasted and attenuated so, therefore, should the writing of lovers be

After this I cast a glance at the beauty of the handkerchief, and beheld an amatory couplet worked upon one of its two borders, and another, of a similar kind, on its other border

When I saw these verses upon the handkerchief, a *flame of fire shot into my heart, and my desire* and perplexity increased, and I took the handkerchief and the paper, and went with them to the house, not knowing any means of obtaining what I desired, and incapable of discovering how to proceed properly in my love [illegible] and I
[illegible] such, lo, the lattice opened I looked towards her, and when I saw her, I fell down in a swoon then *recovering, I summoned resolution, and took heart,* and looked at her a second time, but again I became insensible, and when I recovered, I saw with her a mirror and a red handkerchief Observing me now, she *tucked up her sleeves from her forearms, and,* opening her five fingers, struck her bosom with them (with the palm and the five fingers) next she passed

bering one of my friends, I returned to search for him, that he might be present at the ceremony of the contract, saying within myself, I will busy me with this affair until the time of prayer draws near. I then entered a by-street which I had never entered before. I was perspiring from the effect of the bath and the new clothes which I wore, and the moisture dropped from me while my perfumes diffused their odour; so I seated myself at the upper end of the street to rest myself upon a stone seat, and spread beneath me an embroidered handkerchief that I had with me. The heat became oppressive to me, and my forehead perspired, and the drops ran down my face, and I could not wipe the moisture from it with my handkerchief because it was spread beneath me: I was therefore about to take the skirt of my farajiah to wipe with it my cheek when suddenly a white handkerchief fell upon me from above. This handkerchief was more delicate to the feel than the zephyr, and the sight of it was more pleasant than restoration to the diseased, and I took it in my hand, and, raising my head to see whence it had fallen, my eye met the eye of the female who owned these gazelles; and lo, she was looking out from a lattice in a window of brass. My eye never beheld a person more lovely, and altogether her charms were such as the tongue cannot describe; and when she saw me looking [illegible] finger in which I am involved. Upon this, she raised her head towards me, and said, O son of my uncle, if thou requiredst mine eye, I would pull it out for thee from my eyelids, and I must assist thee in the accomplishment of thy desire, and assist her in like manner: for she is overwhelmed by love for thee, as thou art by love for her.—And what, said I, is the interpretation of the signs which she made?—Her putting her finger in her mouth, she answered, indicated that thou art in

her hands, and held forth the mirror from the lattice, and took the red handkerchief, and retired with it, after which she returned, and let it down from the lattice towards the street three times, letting it down and raising it, and then wringing it and twisting it with her hand, and bending down her head she then drew it in through the lattice, and closed the lattice, and departed, without speaking to me one word, but leaving me in perplexity, not knowing to what she alluded I remained sitting there until the hour of nightfall, and went home near midnight.

I found my cousin with her hand placed to her cheek, and her eyelids pouring forth tears, and upon this, my anxieties and griefs increased, and I fell down in a corner of the chamber; but she sprang towards me, and lifted me up, and having taken off from me my outer clothes, wiped my face with her sleeve, and asked me what had happened to me I related to her, therefore, all that had happened on the part of the damsel and she said to me, O son of my uncle, as to her sign with her hand and five fingers, its interpretation is, Come hither after five days —and as to her *sign with the mirror, and her putting forth her head* from the lattice [and her actions with the red handkerchief], the meaning is, Seat thyself at the shop of the dyer until my messenger shall come to thee When I heard her words, fire burned in my heart, and I replied, By Allah, O daughter of my uncle, thou sayest truly in this interpretation, for I saw in the by-street a Jewish dyer I then wept, and my cousin said, Be resolute and firm of heart, for others than thou are troubled with love for a period of years, and contend with the fierceness of passion, while thou hast but a week to endure wherefore, then, should this impatience overcome thee? And she proceeded to cheer me with her conversation, and brought me food,

and I took a morsel, and would have eaten it, but I could not. I abstained from drink and food, and renounced the delights of sleep, and my complexion became pallid, and my charms became changed, for I had never known love before that, nor tasted the heat of that passion before, and I fell sick, and my cousin became sick on my account. She occupied herself in relating to me the sufferings of lovers, in order to enliven me, until I fell asleep, and I used to awake, and find her sleepless on my account, with her tears flowing upon her cheeks, and thus I remained, until the five days had passed, when my cousin arose, and heated some water for me, and bathed me with it, and dressed me, and said to me, Repair to her, and may Allah accomplish thy wish, and grant thee what thou desirest of thy beloved

So I went, and walked on until I came to the upper end of the by-street, and that day was Saturday, so I found the shop of the dyer shut, and sat there till the call to afternoon-prayers, and the sun became yellow, and the call to evening-prayers was chanted, and night commenced, and I saw no trace of her, nor heard a voice, nor received any message I therefore feared for myself, sitting alone, and I arose and walked away, like one intoxicated, until I entered the house

There, on going in, I beheld my cousin Azizah with one of her hands holding a peg knocked into the wall, and her other hand upon her bosom, and she was groaning, and reciting verses, but when she had finished her recitation, she turned her eyes towards me, and beheld me, whereupon she wiped away her tears and mine with her sleeve, and, smiling in my face, said to me, O son of my uncle, Allah grant thee enjoyment of that which he hath given thee! Wherefore hast thou not visited thy beloved this night?

And when I heard her words, I kicked her with my foot upon her bosom, and she fell down upon the raised floor, and there was a peg there, and it wounded her forehead. On looking at her I saw that her forehead was cut open, and her blood was flowing, yet she was silent, and uttered not a single letter, but arose immediately, and burned some tinder of rags, and, having closed with it the wound, tied a bandage round her head, and wiped away the blood that had flowed upon the carpet, and it was as though this accident had not occurred. She then came to me, and, smiling in my face, said to me with a gentle voice, By Allah, O son of my uncle, I said not this to make a jest of thee or of her I was troubled just now by the aching of my head, and with wiping away the blood but at the present moment the pain of my head is alleviated, and that of my forehead tell me therefore what hath happened to thee this day So I related to her all that had befallen me through the conduct of that damsel on this day, and after I had done so I wept, but she said to me, Rejoice at the announcement of the success of thy desire, and the accomplishment of thy hope Verily this is a sign of acceptance for she absented herself from thee because she desireth to try thee, and to know whether thou art patient or not, and whether thou art sincere in thy love of her or not. To-morrow go to her, and station thyself at thy first place, and see what sign she will make to thee, for thy happiness is near, and thy sorrow is dissipated And she proceeded to console me, but I ceased not to increase in anxiety and grief She then placed the food before me, but I kicked it with my foot, and the contents of each saucer were scattered about, and I said, Everyone who is in love is insane, and inclineth not to food, nor findeth pleasure in sleep —By Allah, O son of my uncle, exclaimed my cousin Azizah,

these are indeed symptoms of love! And her tears flowed, and she gathered together the fragments of the saucers, and wiped up the food that was spilt, and sat chatting to me, while I prayed to God that He would hasten the morning

And when the morning came and diffused its light, I repaired to the damsel, and entered hastily the by-street, where I seated myself upon the seat before mentioned, and lo, the window was opened, and she put forth her head from it, laughing She then retired, and returned bringing a mirror, and a bag, and a pot filled with green plants, and having also in her hand a lamp and the first thing that she did was this she took the mirror in her hand, and put it into the bag then she tied it up and threw it back into the chamber After this, she let down her hair over her face, and put the lamp upon the top of the green plants for a moment, and then took all these things and departed with them, and closed the lattice My heart was riven by her secret signs and her obscure intimations, for she addressed me not with a single word, and my passion grew more violent thereat, and my excitement and distraction increased

I retraced my steps with weeping eye and sorrowful heart until I entered the house, where I saw my cousin sitting with her face to the wall her heart was burning with anxiety and grief and jealousy, but her affection prevented her from acquainting me at all with the passion which she felt on witnessing my excessive love and distraction I then looked at her again, and saw that she had on her head two bandages one of them was on account of the accident that had happened to her forehead, and the other was upon her eye, on account of a pain that she suffered in consequence of the violence of her weeping She was

in a most miserable case, weeping, and reciting these verses—

Wherever thou be, mayest thou be in safety, O thou who departest, and yet dwellest in my heart!
May God be near thee wherever thou goest, to deliver thee from vicissitudes and from misfortunes!
Thou hast gone, and mine eye is cheerless through thine absence, and my tears are flowing—O how abundantly!

And when she had ended her recitation, she looked towards me and saw me as she wept, and she wiped away her tears, and rose to me, but she could not speak, from the excessive love with which she was affected, and she remained for some time silent, after which, she said to me, O son of my uncle, tell me what thou hast experienced from her on this occasion And I told her all that had happened to me, whereupon she said to me, Be patient, for the time of thy union is come, and thou hast attained the object of thy hopes. As to the sign that she made to thee with the mirror, and her putting it into the bag, it is equivalent to her saying to thee, Wait until the sun shall have set —and as to her letting fall her hair over her face, it implieth her saying to thee, When night cometh, and letteth fall its black shade over the light of day, come hither —and the sign that she made to thee with the pot containing the plants meant that she would say to thee, When thou comest, enter the garden that is behind the by-street —and the sign which she made to thee with the lamp denoted her saying to thee, When thou enterest the garden, to the place where thou findest the lighted lamp do thou repair, and seat thyself beneath it, and there wait for me, for the love of thee destroyeth me But when I heard these words of my cousin, I cried out from the excess of my passion, and said, How many times dost thou push,

nished with silken carpets embroidered with gold and silver, and there was a great lighted candle in a candlestick of gold beneath the lamp in the midst of the chamber was a fountain ornamented with various designs by the side of this fountain was a table of viands covered with a silk napkin near which was a large china bottle full of wine, with a cup of crystal adorned with gilding, and by the side of all these things was a great tray of silver, covered over I uncovered it, and beheld in it a variety of fruits, such as figs and pomegranates and grapes and oranges and citrons of different kinds, together with various flowers, as roses and jasmine and myrtle and eglantine and narcissus, and all kinds of sweet scents I was astonished at this place, and affected with the utmost delight, and my anxiety and grief were dissipated, but I found not in this abode any being of the creatures of God (whose name be exalted!), not even a male or female slave did I see, nor the person who thus neglected these things I sat in this chamber, waiting for the coming of the beloved of my heart, until the first hour of the night had passed, and the second hour, and the third, but she came not, and hunger began to torment me violently, for a long time had elapsed without my eating food, through the excess of my passion, but when I beheld this place, and my cousin's correct understanding of the signs made by my beloved became manifest to me, I felt at ease, yet I still experienced the torment of hunger, and the savoury odours of the food upon the table had excited my desire on my arrival there Feeling secure, therefore, of the attainment of my object, and longing to eat, I approached the table, and took off the cover, and found in the midst of it a dish of china containing four fricandoed fowls seasoned with spices, around which were four saucers, one containing sweetmeats,

and put it beneath my head, saying, Perhaps I may recline upon it without sleeping. But I closed my eyes and slept, and awoke not until the sun had risen, when I found upon my stomach a play-bone and a tab-stick[1] and a date-stone and a locust-seed; and there was no furniture nor anything else in the place, and it seemed as if nothing had been there on the preceding night.

I arose, and shook off all these things from me, and went forth enraged, and, arriving at the house, I found my cousin groaning, and I chid her and abused her; whereupon she wept, and having wiped away her tears, approached and kissed me, and pressed me to her bosom, but I drew back from her, blaming myself. She then said to me, O son of my uncle, it seemeth that thou hast slept again this last night I replied, Yes; but when I awoke I found a play-bone laid upon my stomach, and a tab-stick and a date-stone and a locust-seed; and I know not wherefore she did this Then I wept, and approached her, and said to her, Explain to me the meaning of her doing this, and tell me how I shall act, and assist me in my trouble. She replied, On the head and the eye. As to the tab-stick [and the play-bone], which she placed upon thy stomach, she meaneth thereby, that thou camest here and thy heart was absent, as though she would say to thee, Love is not thus, therefore reckon not thyself among lovers. And as to the date-stone, she indicated by it, that, if thou wert a lover, thy heart had been burning with passion, and thou wouldst not taste the delight of sleep; for the sweetness of love is like a date, which kindleth a fire in the heart. And as to the locust-seed, she intimated to thee by it, that the heart of the lover is fatigued, and would say to

[1] A flat stick, about eight inches in length, thrown upon a board in a game frequently played in the East.

enjoyed the company of his beloved! Tell me, then, what hath happened to thee, O son of my uncle. And I told her all that had befallen me, whereupon she smiled a second time with the smile of one in anger, and said, Verily, my heart is full and in pain! But may the person who paineth thy heart cease to exist! This woman maketh herself extravagantly difficult to thee. By Allah, O son of my uncle, I fear what she may do to thee. Know that the meaning of the salt is, Thou art drowned in sleep, and seemest insipid, so that the soul regardeth thee with loathing, and thou requirest to be salted, that the stomach may not eject thee. Thou pretendest that thou art of the number of generous lovers, but sleep, unto lovers, is forbidden, and thy pretension to love is false. Such, however, is her pretension. Her love for thee is false, for when she saw thee sleeping she did not rouse thee, and had her love for thee been true, she would have roused thee. And as to the charcoal, the meaning indicated by it is, May God blacken thy face, since thou hast made false pretensions to love, when thou art only a child, and hast no care but for eating and drinking and sleeping. This is the interpretation of her sign, and may Allah (whose name be exalted!) deliver thee from her! Now when I heard what she said, I struck my hand upon her breast, and exclaimed, By Allah, this is the truth, for I slept, and lovers sleep not. So I have wronged mine own self! What could have been more injurious to me than eating and sleeping? And what is to be done? I then wept exceedingly, and said to my cousin, Direct me what to do, and have mercy upon me, so may God have mercy upon thee, otherwise I shall die. My cousin, therefore, having a very great love for me, replied, On my head and my eye! But, O son of my uncle, I have told thee several times, that

knife upon my stomach, and a small iron weight, and I trembled with fear, and took them with me and returned to the house.

I found my cousin saying, I am in this house wretched and sorrowful, with no relief but weeping And as I entered, I fell down prostrate, throwing the knife and weight from my hand, and fainted; and when I recovered, I acquainted her with that which had befallen me, and said to her, I shall not attain my desire Her grief increased at witnessing my weeping and my excessive passion, and she said to me, I have failed of success in cautioning thee against sleeping, for thou wouldst not attend to my advice my words profit thee nothing But I replied, I conjure thee by Allah that thou explain to me the meaning of the knife and the iron weight. So she said, As to the weight, she alluded by it to her right eye, and intimated that she swore by it, and said, By the Lord of all creatures, and by my right eye, if thou come again and sleep, I will assuredly slaughter thee with this knife! I fear for thee, therefore, O son of my uncle, from her malice, and my heart is full of grief on thine account, and I cannot talk If, then, thou art confident in thyself that, if thou return to her, thou wilt not sleep, return to her, and beware of sleeping and so shalt thou attain thy desire, but if thou know that, shouldst thou go to her again, thou wilt sleep as usual, and so go to her and sleep, she will slaughter thee — What then, said I, is to be done, O daughter of my uncle? I conjure thee by Allah to help me in this affliction. She replied, On my head and my eye and if thou attend to my words and comply with my directions thou wilt accomplish thy desire I said, I will do so And she rejoined, When the time of departure cometh I will tell thee She then pressed me to her bosom, and laid me on the bed, and con-

suddenly I heard a noise in the distance, where I arose, and washed my hands and mouth, and ro myself, and soon after, she came She was acc panied by ten female slaves, and she appeared an them like the full moon among the planets, she attired in a garment of green satin embroidered with gold, and when she saw me she laughed, and said, H is it that thou hast remained awake, and that sleep l not overcome thee? Now that thou hast passed night sleepless I am convinced that thou art a lov for among the characteristics of lovers is the watcl by night in the resolute endurance of desire She t turned towards her female slaves, and made a sign them, whereupon they departed from her, and approached me, and pressed me to her bosom, kissed me, and we conversed together until the mo ing, when I desired to depart, but she held me, a said to me, Stop, that I may acquaint thee with son thing, and give thee a charge So I stopped, a she unfolded a handkerchief, and, taking forth fr it this piece of linen, spread it open before me, and found in it the design of the gazelles, as thou see and I admired it exceedingly, and took it, after whi I made a promise to her that I would pay her a vi every night in that garden, and departed from her, fi of joy, but in my joy I forgot the verse which n cousin had charged me to repeat. And when she ga me the piece of linen containing the design of th gazelles, she said to me, This is the work of my siste —And what, said I, is the name of thy sister? Sh answered, Her name is Nour-elhouda and do tho take care of this piece of linen

After this, when I had taken leave of her an departed, full of joy, I returned and went in to m cousin, and found her lying down, and when she sav me she arose, her tears dropping, and approached me

and, kissing my bosom, said, Hast thou recited the verse as I charged thee? I answered, I forgot it, and nothing drove it from my mind but the design of these gazelles And I threw down the piece of linen before her She arose, and then seated herself again, and, in her impatience, shed tears, and said, O son of my uncle, make a present to me of this piece of linen So I gave it her, and she took it and spread it open, and saw what was in it. And when the time of my departure came, she said, Go, and may safety attend thee, but when thou retirest from her, recite to her the verse that I taught thee before, and which thou forgottest.—Repeat it to me, said I And she did so

I then repaired to the garden, and entered the apartment I found the damsel waiting for me, and when she beheld me she arose and kissed me and seated me, and we ate and drank, and in the morning I repeated to her the verse, which was this—

O ye lovers by Allah inform me how a youth should act when his love is intense

And when she heard it, her eyes filled with tears, and thus she replied—

He should hide his love and conceal his secret and be patient under every event and submissive

I committed this to memory, and, glad at having done what my cousin desired, went forth and returned to her I found her lying down, with my mother at her head weeping for her unhappy state, and when I went in to her, my mother said to me, Perdition to such a cousin as thou! How canst thou leave the daughter of thine uncle indisposed, and not inquire respecting her disease? But my cousin, on beholding me, raised her head, and sat up, and said to me, O Aziz, hast thou repeated to her the verse that I taught

thee? I answered, Yes and when she heard it, she wept, and recited to me another verse, which I retain in my memory—Let me hear it, said my cousin And when I had repeated it to her she wept violently, and recited this other verse—

He hath sought to attain a becoming patience but found nought save a heart pining with des re

She then said to me, When thou goest to her as usual, repeat to her this verse which thou hast heard I replied, I hear and obey

So I went to the garden according to my custom, and when I was about to return, I recited to the damsel that verse, and when she heard it, tears poured from her eyes, and she replied—

Then, if he have not pat ence to conceal his secret I know nothing better for him than death

Retaining this in my memory, I returned to the house, and when I went in to my cousin, I found her fallen down in a fit, and my mother sitting at her head, and when my cousin heard my voice, she opened her eyes, and said O Aziz, hast thou repeated to her the verse? I answered, Yes and when she heard it, she wept, and recited to me this other verse And I repeated it to her, and as soon as she heard it she fainted again, and on recovering recited another verse, which was this—

We l ear and obey and we d e then convey my saluta t on to the person who hath prevented our union

At the approach of the following night again I went to the garden as usual, and found the damsel expecting me, and we ate and drank and in the morning when I was about to depart, I repeated to her what my cousin had said, whereupon she uttered a loud cry, and was agitated, and exclaimed, By Allah, she who

uttered this verse hath died! She then wept, and said to me, Wo to thee! Is not she who uttered this verse related to thee? I answered, She is the daughter of my paternal uncle.—Thou liest, replied she: by Allah, if she were the daughter of thy uncle thou hadst borne her the same love that she bore thee. Thou art he who hath destroyed her, and may God destroy thee in like manner! By Allah, if thou hadst told me of thy having a cousin, I had not admitted thee into my favour.—Verily, said I, she is my cousin, and she explained to me the signs that thou madest me, and it was she who taught me how to proceed with thee: I had not obtained access to thee but through her good management.—And did she know of our affair? said she.—I answered, Yes.—May Allah, she exclaimed, cause thee to bewail thy youth, as thou hast caused her to bewail hers! She then said to me, Go and see her.

'I departed, therefore, troubled in mind, and proceeded until I came to our street, when I heard a wailing, and, asking respecting it, was answered, We found Azizah lying behind the door, dead. I entered the house, and when my mother beheld me, she exclaimed, The crime of destroying her is on thy neck, and may God not pardon thee her blood! Perdition to such a cousin as thou! My father then came, and we prepared her body for interment, and performed the funeral-ceremonies, and buried her, and we caused recitations of the whole of the Coran to be performed at her tomb, and remained there three days, after which I returned to the house, sorrowing for her. And my mother addressed me, and said, I desire to know what thou didst to her, so that thou brokest her heart. I asked her continually, O my son, respecting the cause of her disorder; but she would not acquaint me with it. I conjure thee, therefore, by Allah, that

thou inform me what thou didst unto her, to cause her death I replied, I did nothing But she said, May God avenge her upon thee! for she mentioned to me nothing, but concealed the truth of her case until she died, still preserving her affection for thee, and when she died, I was with her, and she opened her eyes, and said to me, O wife of my uncle, may God hold thy son guiltless of my blood, and not punish him for that which he hath done unto me, and now God transporteth me from the perishable world to the world of eternity And I replied, O my daughter, may God preserve thee, and preserve thy youth! And I asked her respecting the cause of her disorder but she answered not. Then she smiled, and said, O wife of my uncle, if thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases on departing from it—Fidelity is good, and treachery is base —and this I desire in my compassion for him, that I may show him compassion in my life and after my death She then gave me something for thee, and took an oath of me that I would not give it to thee until I should see thee weeping for her and lamenting this thing I have, and when I see thee in the state that she hath described I will give it to thee I said to her, Show it me But she would not.

I then gave myself up to my pleasures, and thought not of the death of my cousin, for I was unsettled in mind, and wished that I were passing the whole of every night and day with my beloved, and scarcely had the next night approached when I repaired again to the garden I found the damsel sitting there, burning with impatience to see me, and as soon as she beheld me, she hastened to me and clung to my neck, and asked me respecting my cousin I answered her, She is dead, and we have performed the rites and

recitations of the Coran for her, and four nights have passed since her death, and this is the fifth When she heard this, she cried out and wept, and said, Did I not tell thee that thou hadst killed her? Hadst thou informed me of her, before her death, I had requited her for the kindness that she hath shown me, for she hath been of service to me in giving thee access to me had it not been for her, I should not have had an interview with thee, and I fear thou wilt fall into a calamity on account of her disaster I replied, She acquitted me before her death And I related to her what my mother had told me, upon which she exclaimed, By Allah, I conjure thee, when thou goest to thy mother, learn what it is that she hath —My mother, said I, told me, Thy cousin, before she died, charged me, saying, If thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases—Fidelity is good, and treachery is base And when the damsel heard this, she exclaimed, The mercy of God (whose name be exalted!) be upon her! for she hath saved thee from me I was meditating an injury to thee, but now I will not hurt thee nor trouble thee And I wondered at this, and said to her, What didst thou purpose before this to do to me, after mutual love had taken place between us! She answered, Thou art devoted to me; but thou art young, and thy mind is free from deceit, and thou knowest not our malice nor our deceit were she still in the bonds of life she would assist thee, for she is the cause of thy safety, and hath delivered thee from destruction and now I charge thee that thou speak not with any female, nor answer any of our sex, young or old beware, beware, for thou art ignorant of the deceit of women, and their malice she who used to interpret the signs to thee is dead, and I fear for thee lest thou fall into a calamity and find none to

deliver thee from it after the death of thy cousin O my sorrow for the daughter of thy uncle! Would that I had known her before her death, that I might have requited her for the kindness that she hath done me! The mercy of God (whose name be exalted!) be upon her! for she concealed her secret, and revealed not what she felt, and but for her, thou wouldst never have had access to me And now I have a service to demand of thee —What is it? said I. She answered, That thou conduct me to her tomb, that I may visit her in her grave, and inscribe some verses upon it. I replied, To-morrow, if it be the will of God, whose name be exalted! So I remained with her that night, and frequently she said to me, Would that thou hadst told me of thy cousin before her death! And I asked her, What is the meaning of these words which she said—Fidelity is good, and treachery is base? But she answered me not.

In the morning, therefore, she arose, and, taking a purse containing some pieces of gold, said to me, Arise, and show me the tomb, that I may visit it, and write upon it some verses, and build over it a cupola, and pray for mercy upon her, and bestow these pieces of gold in alms for her soul I replied, I hear and obey And I walked before her, and she followed me, and employed herself in giving alms on the way as she went, and every time that she did so she said, This is an alms for the soul of Azizah, who concealed her secret until she drank the cup of death, and revealed not her love Thus she continued to give of the contents of the purse and to say, For the soul of Azizah,—until we arrived at the tomb, and the contents of the purse were exhausted, and when she beheld the tomb she threw herself upon it, and wept violently She then took forth a pointed instrument of steel, and a small



HE ARRIVED AT THE TOMB.

—"Story of Azz and Anzah."

mallet, and engraved upon the stone at the head of the tomb, in small characters, these verses—

I passed by an undistinguished tomb in the midst of a garden, with seven anemones upon it,
And I said, Whose tomb is this? The soil answered, Be respectful, for this is the resting place of a lover
So I said, God keep thee, O victim of love, and lodge thee in the highest stage of Paradise!
How miserable are lovers among the creation, when even their tombs are covered with vile dust
Were I able [O Tomb], I would make of thee a garden, and water it with my streaming tears!

She then again wept violently, and arose, and I arose with her, and after we had returned to the garden, she said to me, I conjure thee by Allah that thou never forsake me. And I replied, I hear and obey. So I resumed my visits to her as before, and she treated me with kindness and honour, and used to ask me respecting the two phrases which my cousin Azizah had mentioned to my mother, and I repeated them to her Thus I remained, eating and drinking, and enjoying her conversation, and attiring myself in changes of delicate clothing, until I became stout and fat, and I experienced neither anxiety, nor grief, nor sorrow, and forgot my cousin

I continued drowned in these pleasures for a whole year; and at the commencement of the new year I entered the bath, and refreshed myself, and put on a handsome suit, and after I had gone forth from the bath I drank a cup of wine, and smelt the odours of my clothes, which were richly perfumed with various scents My heart was unoppressed by calamities or misfortunes, and when the hour of nightfall came I desired to repair to the damsel, but I was intoxicated, and knew not my way, and, in going to her, intoxication led me aside into a by-street called the street of

the Chief and as I was proceeding along it, lo, an old woman came, with a lighted candle in one of her hands, and in her other hand a folded letter I advanced towards her, and she, with weeping eye, said to me, O my son, art thou able to read? I answered her, Yes, my old aunt And she said, Take this letter, and read it to me And she handed me the letter, so I took it from her and opened it, and read to her its contents, informing her that it was a letter from the absent, with salutations to the beloved And when she heard this, she rejoiced at the good news, and ejaculated a prayer for me, saying, May God dispel thine anxiety as thou hast dispelled mine! She then took the letter, and proceeded a few steps, but presently she returned to me, and, kissing my hand, said, O my lord, may God (whose name be exalted!) give thee enjoyment of thy youth, and not disgrace thee! I beg that thou wilt walk with me a few paces, to that door, for I have told them what thou hast read to me of the letter, and they do not believe me come with me, therefore, two steps, and read to them the letter outside the door, and accept my prayer for thee.—And what, said I, is the history of this letter? She answered, O my son, this letter hath come from my son, who hath been absent from us for the space of ten years, for he journeyed with merchandise, and hath remained abroad during that period, and we relinquished all hope of his return, thinking that he was dead then came to us this letter from him, and he hath a sister who ha h wept for him during his absence night and day, and I told her that he was in health and prosperity, but she believed me not, and said to me, Thou must bring me a person to read this letter and to acquaint me with its contents, that my heart may be set at ease and my mind comforted Thou knowest, O my son, that the loving is prepossessed with evil anticipations favour

me, therefore, by reading this letter while thou shalt stand outside the curtain and his sister shall hear it within the door, that the recompense of him who accomplisheth a want for one of the Faithful, and dispelleth from his mind a trouble, may be thine for the Apostle of God (may God favour and preserve him!) hath said, Whoso dispelleth from the mind of a sorrowful person one of the troubles of this world, God will dispel from his mind one of the troubles of the world to come —and in another tradition, Whoso dispelleth from the mind of his brother one of the troubles of this world, God will dispel from his mind seventy-two of the troubles of the day of resurrection —and now I have desired thee, do not disappoint me So I replied, I hear and obey proceed before me

She therefore walked before me, and I followed her a little way, until she arrived at a great door overlaid with copper, and she stopped at this door, and called out in Persian, and immediately a damsel approached, with light and nimble step Her trousers were tucked up to her knees, and I beheld a pair of legs that confounded the mind and the eye by their beauty they were like two columns of alabaster, and ornamented with anklets of gold set with jewels The skirts of her outer clothes were tucked up under her arms, and her sleeves were turned up from her arms, and I looked at her white wrists, and upon them were two pairs of bracelets in her ears were two earrings of pearls, and upon her neck was a necklace of costly jewels, and on her head, a coif, quite new, adorned with precious gems She had tucked the skirt of her inner tunic within the band of her trousers, and appeared as though she had been employed in some active work And when she beheld me, she said with an eloquent and sweet tongue that I had never heard surpassed in

sweetness, O my mother, is this he who hath come to read the letter? She answered, Yes. And the damsel stretched forth her hand to me with the letter There was, between her and the door, a distance of about two yards, and I extended my hand to take the letter from her, and put my head and shoulders within the door to draw near to her, but before I knew what she was about to do, the old woman placed her head against my back, and pushed me forward, while my hand was holding the letter, and I looked around, and found myself in the midst of the house, that is, within the vestibule The old woman entered more quickly than the blinding lightning, and had nothing to do but to shut the door and when the damsel beheld me within the vestibule, she approached me, and pressed me to her bosom, and, taking me by the hand, unable to extricate myself from her grasp, led me, preceded by the old woman with the lighted candle, until she had passed through seven vestibules, after which she conducted me into a large saloon, with four raised floors in which a horseman might play at goff She then seated me, and said to me, Open thine eye And I did so, giddy from the violence that I had experienced, and saw that the whole construction of the saloon was of the most beautiful alabaster, and all its furniture including the cushions and mattresses, of brocade In it were also two benches of brass, and a sofa of red gold set with pearls and jewels, not suitable to any but a King like thee

After this, she said to me, O Aziz, which of the two states is the more agreeable to thee, life or death? I answered her, Life And she said, Then if life is more agreeable to thee, marry me —I dislike, I replied, marrying such a person as thou. She rejoined, *If thou marry me, thou wilt be secure from the* daughter of the crafty Delilah —And who, said I, is

the daughter of the crafty Delilah? She laughed, and answered, How is it that thou knowest her not, when thou hast now been in her company a year and four months? May Allah (whose name be exalted!) destroy her! Verily there existeth not anyone more treacherous than she How many persons hath she killed before thee, and what deeds hath she done! And how hast thou escaped from her, without her killing or troubling thee, when thou hast been in her company *all this time*? *When I heard her words* I wondered extremely, and said to her, O my mistress, who acquainted thee with her? She answered, I *know her as* the age knoweth its calamities, but I desire that thou inform me of all that thou hast experienced from her, that I may know the cause of thy safety from her So I related to her all that had happened to me with her and with my cousin Azizah, and she exclaimed, Allah have mercy upon her!—and her eyes shed tears, and she struck her hands together, when she heard of the death of my cousin Azizah, and said, *May Allah compensate thee abundantly for the* loss of her, O Aziz, for she hath been the cause of thy safety from the daughter of the crafty Delilah, and had it not been for her, thou hadst perished After this, she clapped her hands, and said, O my mother, bring *in those who are with thee* And lo, the old woman approached with four lawful witnesses, and she lighted four candles, and when the witnesses entered they saluted me, and seated *themselves*, and the damsel covered herself with an izar, and appointed one of the witnesses to be her deputy in making her contract. So they performed the marriage-contract, and she affirmed of herself that she had received the whole of the dowry, both the portion usually paid in advance and the arrears, and that she was indebted to me in the sum of ten thousand pieces of silver, after

which she gave to the witnesses their fees, and they departed.

On the following day, I desired to go out, but she approached me laughing, and said, Dost thou think that going out from the bath is like entering it? I imagine thou thinkest me to be like the daughter of the crafty Delilah Beware of entertaining such an idea Thou art no other than my husband, according to the Coran and the Sunneh, and if thou hast been intoxicated, return to thy reason Verily this house in which thou art is not opened but one day in every year Go to the street door and look So I went and looked, and found it closed and nailed, and returned and told her so, and she said to me, O Aziz, we have of flour and grain and fruits and pomegranates and sugar and meat and sheep and fowls and other provisions what will suffice us for many years, and from this last night our door will not be opened until after a year, and I know that thou wilt not behold thyself outside this house until after a year hath expired Upon this I exclaimed, There is no strength nor power but in God! And she laughed, and I laughed also, and complied with her orders, and remained with her until the twelve months of the year had expired, when I was blest with a son by her And on the first day of the following year I heard the opening of the door, and lo, men came in with cakes and flour and sugar, and I desired to go out, but she said to me, Wait until nightfall, and as thou camest in, so go forth I therefore waited till that hour, and was on the point of going out, in fear and trembling, when she said to me, By Allah, I will not let thee go, until I have made thee swear to me that thou wilt return this night before the door is closed So I promised her to do it, and she made me swear by binding oaths upon the sword and the Coran, and

by the oath of divorce, that I would return to her.

I then went forth from her, and repaired to the garden I found it open as usual, and was angry, saying within myself, I have been absent from this place a whole year, and, coming unawares, have found it open as usual I wonder if the damsel be still there as heretofore, and I must enter and see before I go to my mother It was then nightfall, and I entered the garden, and, proceeding to the apartment, found the daughter of the crafty Delilah sitting with her head upon her knee and her hand upon her cheek Her complexion was changed, and her eyes were sunk, and when she beheld me she exclaimed, Praise be to God for thy safety!—and she endeavoured to rise, but fell down through her joy I was ashamed at seeing her, and hung down my head, but presently I advanced to her and kissed her, and said to her, How didst thou know that I was coming to thee at this time? She answered, I knew it not. By Allah, for a year I have not tasted sleep, but have sat up every night expecting thee, and in this state have I been from the day when thou wentest forth from me and I gave thee the new suit of clothing, and thou promisedst me that thou wouldst return to me I remained expecting thee, and thou camest not the first night, nor the second, nor the third so I still waited in expectation of thy coming, for such is the way of the lover and I would now that thou tell me what hath been the cause of thine absence from me this year I therefore told her; and when she knew that I had married, her countenance became pale I then said to her, I have come to thee this night, but must go before the morning But she exclaimed, Is it not enough for her to have married thee, and to have employed this stratagem against thee, and imprisoned thee with her a whole

year, that she hath made thee swear by the oath of divorce that thou wilt return to her before the morning, and will not allow thee to divert thyself with thy mother nor with me, and cannot endure thy passing one night with either of us? What then must be the state of her from whom thou hast been absent a whole year, though I knew thee before she did? But may Allah have mercy on Azizah, for she suffered what none other hath suffered, and endured with patience that of which the like none else hath endured, and died through thy oppression It was she who protected thee from me I thought that thou wouldst return, and gave thee liberty, though I was able to imprison thee, and to destroy thee

Having thus said, she wept, and became enraged, and looked at me with the eye of anger, and when I beheld her in this state, the muscles of my side quivered, and I feared her, and became as the bean upon the fire. She then cried out, and suddenly ten female slaves came to me, and threw me upon the floor, and when I fell under their hands, she arose, and, taking a knife, said, I will slaughter thee as goats are slaughtered, and this shall be thy least recompense for that which thou hast done unto thy cousin. When I beheld myself, therefore, beneath her female slaves, and my cheek was soiled with the dust, and I saw the knife in her hand, I looked upon death as inevitable I implored her mercy, but she only increased in hardness, and ordered the female slaves to bind my hands behind me, and they did so, and throwing me upon my back, seated themselves upon my body, and held my head Then two of them arose and took hold of my toes, and two others seated themselves upon my legs; after which their mistress arose, with two others of them, and she ordered them to beat me; whereupon they beat me until I fainted, and my voice

became inaudible, and when I recovered, I said within myself, Verily my being slaughtered were easier to me than this beating! I bethought myself of the words of my cousin, when she said, May God avert from thee her wickedness!—and I cried out and wept until my voice failed She then sharpened the knife, and said to the female slaves, Uncover his throat. But God inspired me to repeat the two phrases which my cousin had charged me to utter, namely, Fidelity is good, and treachery is base,—and when she heard this, she cried out and said, Allah have mercy upon thee, O Azizah! Would that thy youth had been spared! Thou hast profited thy cousin during thy life and after thy death! Then addressing me, she added, By Allah, thou hast saved thy life from me by means of these two phrases but I must cause thee to bear a mark of my resentment. So saying, she inflicted upon me a cruel wound, and I fainted, but when I recovered, the blood had stopped, and she give me to drink a cup of wine, and spurned me with her foot.

I arose, but was unable at first to walk presently, however, I proceeded by little and little until I arrived at the door of my wife's house I found it open, and threw myself within it, in a state of distraction, and my wife came and took me up and conveyed me to the saloon, where I fell into a deep sleep, but when I awoke, I found myself laid at the gate of the garden

In anguish I arose and went to my home, and, entering the house, found my mother weeping for me, and exclaiming, Would that I knew, O my son, in what land thou art! So I approached her, and threw myself upon her, and when she beheld me, she saw that I was unwell Yellowness and blackness were mingled upon my face, and I remembered my cousin and the kindness she had shown me, and was convinced that she loved me I wept for her, and my

mother also wept, and then said to me, O my son, thy father is dead. And upon this my rage increased, and I wept until I became insensible; and when I recovered I looked towards the place where my cousin was accustomed to sit, and wept again till I fainted from the violence of my lamentation. I ceased not to weep and wail until midnight, when my mother said to me, *Thy father hath been dead ten days.* But I replied, I think of no one but my cousin, for I deserve what hath happened to me, because I neglected her when she loved me. She asked me, therefore, And what hath happened to thee? So I related to her that which had befallen me, to which she replied, Praise be to God that this happened to thee and that she did not slaughter thee! She then applied remedies to my wound until I recovered, and regained my usual strength, and she said to me, O my son, I will now produce to thee the deposit with which thy cousin intrusted me, for it is thine, and she made me swear that I would not produce it to thee until I saw that thou remembered'st her and mourned'st for her, and that thine affections for another were severed, and now I hope that I find in thee these dispositions. She therefore arose, and opening a chest, took forth from it this piece of linen containing the design of the gazelles, which I had originally given to her, and when I took it, I found written upon it some verses complaining of her unrequited love for me, and there fell from it a paper containing some words of consolation and counsel.

As soon as I had read and understood this paper, I wept again, and my mother did the same, and I continued looking at it and weeping until the approach of night, and in this state I remained for the space of a year, after which, some merchants of my city, the same whom I am accompanying in this caravan, prepared for a journey, and my mother suggested to me

that I should fit myself out and go with them, saying to me, Perhaps the journey will dispel this sorrow which thou sufferest, and thou wilt be absent a year, or two years, or three, until the caravan returneth, and thy heart may become dilated Thus she continued to persuade me, so that I prepared some merchandise, and journeyed with them, but my tears have not dried up during my travels, for at every station where we halt I spread this piece of linen before me, and look at this design, and think of my cousin, and weep for her as thou seest, since she loved me excessively, and died through my unkindness, I doing nothing but evil to her, while she did nothing to me but what was good When the merchants return from their journey, I shall return with them, and the period of my absence will be a complete year, but I still suffer increasing sorrow, and my sorrow hath been augmented only in consequence of my passing by the Islands of Camphor and the Castle of Crystal

These Islands are seven in number, and the sovereign of them is a King named Shahzeman He hath a daughter named Dunia, and it was told me that it was she who worked the designs of the gazelles, and that this design which is in my possession was one of her work, and when I knew this, I became excessively desirous of seeing her so, when the caravan entered her country, I went forth and wandered about the gardens, which contained a profusion of trees The superintendent of the gardens was a sheikh advanced in age and I said to him, O sheikh, to whom doth this garden belong? He answered, To the King's daughter, the lady Dunia, and we are beneath her palace, and if thou desire to amuse thyself, open the private door and take a view of the garden and smell the odours of the flowers. So I said to him, Have the kindness to allow me to sit in this garden until she

passeth by, that I may enjoy a glance at her. The sheikh replied, There will be no harm in thy doing so. When he said this, therefore, I gave him some money, saying to him, Buy for us something to eat. And he rejoiced at receiving the money, and, opening the door, conducted me within; and we proceeded until we came to a pleasant spot, where he brought me some delicate fruits, and said to me, Sit here while I go and return to thee. And he left me and departed, and, after he had been absent a while, returned bringing a roasted lamb and we ate until we were satisfied, my heart longing to behold the lady; and while we were sitting, lo, the door opened; whereupon he said to me, Arise, and conceal thyself So I arose, and hid myself; and a black eunuch put forth his head from the door, and said, O sheikh, is anyone with thee? He answered, No—Then close the door, said the eunuch. The sheikh, therefore, closed the door of the garden, and lo, the lady Dunia came forth. When I beheld her, I thought that the moon had descended upon the earth, my mind was confounded, and I desired her as the thirsty longeth for water, and after a while, she closed the door and departed. I then went forth from the garden, and repaired to my lodging, knowing that I could not obtain access to her; and when my companions prepared for departure, I also prepared myself, and travelled with them towards thy city, and on our arrival here, we met with thee. This is my story, and this is what hath happened unto me, and peace be on thee.

CONTINUATION OF THE STORY OF TAJ-ELMOLOUK AND THE LADY DUNIA

When Taj-elmolouk heard this story, his heart became troubled with love for the lady Dunia. He then

mounted his horse, and, taking with him Aziz, returned to his father's city, where he assigned to him a house, and furnished it with everything that he required, after which he left him, and repaired to his palace His tears ran down upon his cheeks (for hearing affecteth as sight and union), and in this state he remained until his father came in to him, and, finding that his colour was changed, knew that he was oppressed by anxiety and grief so he said to him, O my son, acquaint me with thy case, and tell me what hath happened to thee to change thy colour He therefore related to him all that he had heard of the story of Dunia, and how he had fallen in love with her from hearsay, without having seen her, whereupon his father said to him, O my son, her father is a King, and his country is distant from us, abandon, therefore, this idea, and enter the palace of thy mother, for in it are five hundred female slaves like so many moons, and whoever of them pleaseth thee do thou take her, or if none of them please thee, we will demand in marriage for thee one of the daughters of the Kings, more beautiful than the lady Dunia. But he replied, O my father, I desire not any but her it was she who worked the design of the gazelles that I saw, and I must have her, or I will flee into the deserts, and kill myself on her account

So his father said, Have patience with me, O my son, that I may send to her father and demand her of him in marriage, and accomplish for thee thy wish, like as I did for myself in the case of thy mother, and if he consent not, I will convulse his kingdom around him, and send against him an army of which the rear shall be with me when the van is with him He then called for the young man Aziz, and said to him, O my son, knowest thou the way? He answered, Yes —Then I desire of thee, said the King, that thou

journey with my Vizier And Aziz replied, I hear and obey, O King of the age The King, therefore, summoned his Vizier, and said to him, Manage for me the affair of my son according to thy knowledge, and repair to the Islands of Camphor, and demand in marriage the daughter of their King He replied, I hear and obey And Taj-elmolouk returned to his apartments, and his malady and impatience increased he fell down in a swoon, and recovered not until the morning, and when the morning arrived, his father came to him, and saw his complexion was changed, and his sallowness increased, and he exhorted him to patience, and promised him the accomplishment of his union.

The King then equipped Aziz, with his Vizier, and supplied them with the presents, and they journeyed days and nights until they beheld the Islands of Camphor, when they halted on the bank of a river, and the Vizier sent forward a messenger from his party to the King, to acquaint him with their approach, and half a day after the departure of the messenger, suddenly they saw that the Chamberlains of the King and his Emirs had advanced to meet them from the distance of a league, and they met them, and attended them until they went in with them to the King They placed before the King the presents, and remained in his palace four days; and on the fifth day the Vizier arose and went in to the King, and, standing before him, delivered to him his message, and acquainted him with the cause of his coming, but the King was perplexed how to answer, for his daughter liked not marriage, and he hung down his head for a while towards the floor, and after this he raised it, and, looking towards one of the eunuchs, said to him, Go to thy mistress Dunia, and acquaint her with what thou hast heard, and with the purpose of the visit of this

Vizier. So the eunuch went, and after a short absence returned to the King, and said to him, O King of the age, when I went in to the lady Dunia, and acquainted her with what I had heard, she was violently enraged, and rose against me with a stick and would have broken my head, wherefore I fled from her, and she said to me, If my father force me to marry, him whom I marry I will kill Her father therefore said to the Vizier and Aziz, Salute ye the King, and inform him of this, and that my daughter liketh not marriage. Accordingly the Vizier returned with his attendants unsuccessful, and they ceased not their journey until they went in unto the King, and acquainted him with what had happened; and upon this he ordered the chiefs to call together the troops that they might march to war; but the Vizier said to him, Do not this, for the King is not in fault the refusal is on the part of his daughter, who, when she knew of this proposal, sent to say, If my father force me to marry, I will kill him whom I marry, and kill myself after him

And when the King heard the words of the Vizier, he feared for his son Taj-elmolouk, and said, If I make war upon her father, and obtain possession of his daughter, she will kill herself. He then acquainted his son Taj-elmolouk with the truth of the case, and when the prince heard it, he said to his father, O my father, I cannot exist without her I will therefore go to her, and seek means of obtaining an interview with her, though I die in the attempt and I will do nothing but this His father said, How wilt thou go to her? He answered, I will go in the disguise of a merchant. —If it must be so, then, rejoined the King, take with thee the Vizier and Aziz. He then took forth for him some money from his treasuries, and prepared for him merchandise at the price of a hundred thousand pieces of gold, and they both agreed as to this course,

and when night came, Taj-elmolouk and Aziz went to the abode of the latter, and there passed that night But the heart of Taj-elmolouk was captivated, and neither eating nor rest pleased him reflections overwhelmed him, and he was drowned in them, and, longing for his beloved, he poured forth his tears, and wept violently, and Aziz wept with him, reflecting upon his cousin, and they both continued thus until the morning, when Taj-elmolouk arose and went in to his mother He was equipped for the journey, and she asked him respecting his state, so he acquainted her with the whole truth; and she gave him fifty thousand pieces of gold, and bade him farewell, and he went forth from her, while she offered up prayers for his safety, and for his union with the object of his love He then went in to his father, and asked his permission to depart, and the King granted him permission, and gave him fifty thousand pieces of gold, and ordered that a tent should be pitched for him outside the city

A large tent was therefore pitched for him, and after they had remained in it two days, they commenced their journey and Taj elmolouk treated Aziz with familiar kindness, and said to him, O my brother, I cannot henceforth part with thee —And I, replied Aziz, am of the like mind, and desire to die at thy feet, but, O my brother, my heart is troubled with thoughts of my mother So Taj elmolouk said, When we shall have attained our wish, all will be well Now the Vizier had charged Taj-elmolouk to display an air of patience, and Aziz occupied himself with reciting to him verses and narrating to him histories and tales and they continued on their way by night and day for the space of two months. The length of the journey became wearisome to Taj elmolouk, and the violence of his desire, and his passion and distrac-

the will of God (whose name be exalted[1]), especially because of thy comely person; but make Aziz thy trusty attendant, and seat him in the shop to hand to thee the stuffs. And when Taj-elmolouk heard these words, he said, This is a judicious opinion —and immediately he took forth a suit of merchant's attire, and clad himself in it, and arose and went forth, followed by his young men, and gave to one of them a thousand pieces of gold to fit up the shop

They proceeded until they arrived at the market of fine stuffs, and when the merchants saw Taj-elmolouk, and observed his handsome and comely person, they were confounded, and began to say, Hath Ridwan[1] opened the gates of Paradise and neglected them, so that this youth of surprising beauty hath come forth?— and one said, This is probably one of the angels And when they went in among the merchants they inquired for the shop of the sheikh of the market. The merchants, therefore, guided them thither, and they went to him, and as they approached him, he and the merchants who were with him rose to them, and received them with honour, especially the excellent Vizier, for they saw him to be an aged and venerable man, and observing that he was accompanied by Taj-elmolouk and Aziz, they said, No doubt this sheikh is the father of these two young men. The Vizier then said to them, Who among you is the sheikh of the market? They answered, This is he And the Vizier, looking at him and observing him, saw that he was an old man of grave and respectable aspect, and possessing servants and young men The sheikh of the market greeted them with friendly compliments, and treated them with great honour, and, having seated them by his side, said to them, Have ye any business which we may have the happiness of transacting? The Vizier answered, Yes

[1] The Guardian of Paradise

I am an old man, advanced in age, and I have these two young men I have travelled with them through all regions and countries, and have not entered a town without remaining in it a whole year, that they might amuse themselves with the sight of it and become acquainted with its inhabitants, and now I have come to this your town, and have chosen to make a stay in it I therefore desire of thee one of the best shops, that I may seat them in it to traffick, and that they may amuse themselves with the sight of this city, and acquire the manners of its people, and obtain an experience in buying and selling and other commercial transactions

So the sheikh of the market replied, There is no harm in doing so —and, looking at the two young men, he was delighted with them, and he arose and stood like a servant before them to wait upon them And afterwards he went and prepared for them the shop, it was in the midst of the market, and there was none larger than it, nor any more handsome there, for it was spacious and decorated, and contained shelves of ivory and ebony He then delivered the keys to the Vizier (who was also in the garb of a merchant), and said, God grant that it may be attended with blessings to thy two sons! And when the Vizier had taken the keys of the shop, he went to it, together with the servants, who deposited in it their goods, and they ordered the servants to remove thither all the merchandise and stuffs and rarities that they had. These things were worth treasuries of wealth, and they transported the whole of them to the shop They then passed the night, and in the morning the Vizier conducted the two young men to the bath, where they washed and enjoyed themselves to the utmost, after which they returned to their abode to rest from the fatigue of bathing, and ate and drank; and they passed

the next night in their abode in the most perfect joy and happiness And on the following morning they rose from their sleep, and, having performed the ablution, recited the divinely-ordained prayers, and drank their morning beverage, and when daylight came, and the shops and markets were opened, they went forth from their abode, and repaired to the market, and opened the shop The servants had prepared it for them in the handsomest manner, and spread it with carpets of silk, and placed in it two mattresses, each of which was worth a hundred pieces of gold, and upon each mattress they spread a skin such as Kings sit upon, surrounded with an edge of gold so Taj-elmolouk seated himself upon one mattress, and Aziz upon the other, and the Vizier sat in the midst of the shop, while the servants stood before them The people heard of them, and crowded about them, and they sold of their merchandise, and the fame of Taj-elmolouk was spread through the city, and the report of his handsomeness and comeliness was blazed throughout it They continued this life for several days, the people pressing to them, after which the Vizier addressed Taj-elmolouk, and charged him to conceal his case, and, having charged Aziz to keep watch over him, repaired to the house to plan some mode of proceeding that might be of advantage to them Meanwhile, Taj-elmolouk and Aziz sat conversing together, and the former said, Perhaps someone may come from the lady Dunia.

Thus Taj-elmolouk passed his time, days and nights, and slept not, desire overpowered him, and he became more and more emaciated and infirm, renouncing the delight of sleep, and abetaining from drink and food; but still he was like the full moon and as he was sitting one day, lo, an old woman approached and advanced towards him, followed by two female slaves,

and she continued to draw near until she stopped at his shop. Beholding his graceful person, and his handsome and lovely aspect, she wondered at his beauty, and said, Extolled be the perfection of Him who created thee! Extolled be the perfection of Him who hath made thee a temptation to all creatures! She ceased not to gaze at him, and said, This is not a mortal this is no other than a noble Angel! Then drawing close to him, she saluted him, and he returned her salutation, and rose to her, standing upon his feet, and smiled in her face All this he did at the hinting of Aziz, after which he seated her by his side, and occupied himself with fanning her until she had rested herself, when she said to him, O my son! O thou of perfect qualities and graces! art thou of this country? Taj-elmolouk answered her with an eloquent and sweet and charming voice, By Allah, O my mistress, in my life I never entered this country until now, and I have not taken up my abode in it but for the sake of amusement. And she wished him honour, and welcomed him, and said, What stuffs hast thou brought with thee? Show me something beautiful, for the beautiful bringeth not anything but what is beautiful And when Taj-elmolouk heard her words his heart palpitated, but he understood not their meaning so Aziz made a sign to him, and Taj-elmolouk said to her, I have everything that thou desirest of stuffs suitable only to Kings and the daughters of Kings For whom, then, wouldst thou purchase, that I may display to thee what will be appropriate? He desired by this question to learn the meaning of her words, and she answered, I want some stuff suitable to the lady Dunia, the daughter of King Shahzeman. On hearing the mention of his beloved, Taj-elmolouk rejoiced exceedingly, and said to Aziz, Bring me the most magnificent of the goods that are by thee And Aziz gave him a

wrapper, and untied it before her, and Taj-elmolouk said to her, Choose what will suit her; for this is such as is not found with any but me So the old woman chose some stuff that was worth a thousand pieces of gold, and said, What is the price of this?—What! said he, shall I bargain with a person like thee respecting this contemptible thing? Praise be to God who hath made me acquainted with thee And the old woman exclaimed, I invoke for thy comely face the protection of the Lord of the Daybreak! for verily thy face is comely, and so are thine actions! Joy be to her who possesseth thee, and especially if she be endowed with beauty like thee! Upon this, Taj-elmolouk laughed until he fell backwards, and said [within himself], O Accomplisher of desires by the means of wicked old women! And she said to him, O my son, what is thy name? He answered, My name is Taj-elmolouk.—This, she replied, is one of the names of Kings, but thou art in the garb of the merchants. So Aziz said, From the affection of his family for him, and the high estimation in which they held him, they gave him this name And the old woman replied, Thou hast spoken truth May God avert from you the evil of the envious, though hearts be broken by your charms!

She then took the stuff and departed, confounded by his handsomeness and loveliness and elegant form, and she proceeded until she went in to the lady Dunia, when she said to her, O my mistress, I have brought thee some beautiful stuff—Show it me, said the lady And she replied, O my mistress, here it is turn it over, and behold it. And when the lady Dunia saw it, she said to her, O my nurse, verily this is beautiful stuff I have not seen such in our city—O my mistress, replied the old woman, the seller of it surpasseth it in beauty It seemeth as though Ridwan

had opened the gates of Paradise and neglected them, and so the merchant who selleth this stuff had come forth from it. I wish he were with thee, for he is a temptation to everyone who beholdeth him He hath come to our city with these stuffs for the sake of amusement. At these words of the old woman, the lady Dunia laughed, and said, Allah afflict thee, thou ill-omened old woman Thou hast spoken nonsense, and art become insane She then added, Give me the stuff, that I may examine it closely So the old woman handed it to her, and she looked at it again, and saw that it was but little, and that its price was great, and she wondered at its beauty, for she had never in her life seen anything like it The old woman then said to her, O my mistress, if thou didst behold its owner, thou wouldst know that he is the handsomest person on the face of the earth. And the lady Dunia said to her, Didst thou ask him if he had any want to be performed, that he might acquaint us with it, and thou mightst accomplish it [illegible] The old woman, shaking her head, replied, Allah [illegible] thy sagacity! By Allah, he hath a want And is any person without one?—Go to him, then, said the lady Dunia, and salute him, and say to him, I have been honoured by thine arrival in our city, and whatever want thou hast, we will perform it for thee on the head and the eye

The old woman, therefore, returned immediately to Taj-elmolouk, and when he saw her, his heart jumped with joy, and he rose to her, standing upon his feet, and, taking her hand, seated her by his side So when she had sat and rested herself, she informed him of that which the lady Dunia had said On hearing this, he was filled with the utmost joy, his bosom expanded, and he said within himself, I have accomplished my wish! He then said to the old woman, Perhaps thou

wilt convey to her a letter from me, and bring me back the answer She replied, I hear and obey And when he heard her reply, he said to Aziz, Give me an ink-case and paper, and a pen of brass. And Aziz having given him these things, he wrote the following verses —

I write to thee a letter, O object of my petition, expressive of the torment that I suffer from separation,
And first, I make known to thee the ardour of my heart and secondly, my desire and eager longing,
And thirdly, the expiring of my life and patience, and fourthly, that all the violence of my love remaineth
And fifthly, I ask, When shall I behold thee? and sixthly, When shall be the day of our union?

He then added beneath, This letter is from the captive of desire, incarcerated in the prison of longing expectation, to whom there can be no liberation but by enjoying an interview, even were it with the phantom of thought from the separated one of his beloved Then his tears flowed, and he wrote these two verses—

I write unto thee with my tears flowing, and the drops from my eyes descending incessantly
But I am not despairing of the favour of my Lord perhaps some day our union may take place

He then folded the letter, and sealed it, and gave it to the old woman, saying, Convey it to the lady Dunia She replied, I hear and obey And he gave her a thousand pieces of gold, and said, Receive this as a present from me So the old woman took it and departed, praying for him

She stopped not until she went in to the lady Dunia, who, when she beheld her, said to her, O my nurse, what hath he demanded that we should do for him?—

O my mistress, she answered, he hath sent with me a letter, and I know not its contents And she handed the letter to her So the lady Dunia took it and read it, and understood its meaning, and exclaimed, Whence is he, and to what doth he aspire, that this merchant openeth a correspondence with me? Then slapping her face, she said, Were it not for my fear of God (whose name be exalted!) I would crucify him upon his shop! So the old woman said to her, What is in this letter, that it hath disturbed thy heart? Doth it contain a complaint of oppression, or a demand for the price of the stuff?—Wo to thee! she answered it containeth *not that, nor anything but love and affection*, and all this is through thee Or, if not, how should this devil presume to employ these words?—O my mistress, replied the old woman, thou art residing in thy lofty palace, and no one can obtain access to thee, not even the flying bird Allah preserve thee from blame and censure! Thou hast nothing to fear from the barking of dogs. Be not angry with me for my bringing thee this letter when I knew not its contents but it is my opinion that thou shouldst return him an answer, and threaten him in it with slaughter, and forbid him from employing these vain words, for he will abstain, and not do so again The lady Dunia said, I fear to write to him, lest he covet me more But *the old woman replied, When he heareth the threatening* and promise of punishment, he will desist from his present conduct So she said, Bring me an ink-case and paper, and a pen of brass And when they had brought them to her, she wrote these verses—

O pretender to love and affliction and sleeplessness and *feelings of rapturous pass on and anxiety!*
Dost thou seek for a meeting O deceived from a moon? Doth any attain from a moon his wish?
I advise thine abstaining from thy desire forbear then for thou art exposed to peril.

If thou again make use of these words, I will visit thee with a punishment of the utmost severity
By H m who created mankind of congealed blood and gave light to the sun and the moon!
If thou repeat the proposal thou hast made I will assuredly crucify thee on the trunk of a tree

She then folded up the letter, and gave it to the old woman, saying to her, Deliver it to him, and say to him, Abstain from these words. And she replied, I hear and obey

She took the letter, full of joy, and went with it to her house, where she passed the night, and in the morning she repaired to the shop of Taj elmolouk, whom she found expecting her As soon as he beheld her, he almost flew with joy, and when she drew near to him he rose to her, standing upon his feet, and seated her by his side, and she took forth the letter and handed it to him, saying, Read its contents She then said to him, The lady Dunia, when she read thy letter, was enraged, but I coaxed her and jested with her until I made her laugh, and she was moved with pity for thee, and returned thee an answer So Taj-elmolouk thanked her for this, and, having ordered Aziz to give her a thousand pieces of gold, read the letter, and understood it, and he wept violently, so that the heart of the old woman was moved with compassion for him, and his weeping and complaining grieved her She said to him, O my son, and what is in this paper, that it hath made thee weep? He answered, She threateneth me with slaughter and crucifixion, and forbiddeth my writing to her; but if I write not to her, my death will be preferable to my life, therefore take a reply to her letter, and let her do what she will — By thy youth, replied the old woman, I must risk my life for thee, and enable thee to attain thy desire, and accomplish for thee that which is in thy heart. And Taj-elmolouk said, Whatsoever thou dost I will

requite thee for it, and it shall be determined by thee, for thou art experienced in the management of affairs, and skilled in the modes of intrigue, and everything that is difficult becometh easy to thee, and God is able to accomplish all things So he took a paper, and wrote in it these verses—

She threatened me with slaughter O my bereavement! Slaughter would be ease to me, and death is decreed
Death is better than life prolonged to the love smitten who is debarred from enjoyment and treated with oppression
By Allah, visit a helpless lover, for I am your slave and the slave is in captivity
O my mistress have mercy on me for my passion for everyone who loveth the virtuous is excusable

Having done this, he sighed heavily, and wept until the old woman wept with him, after which she took the letter from him, and said to him, Be happy and cheerful, for I must accomplish for thee thy wish

She then arose and left him as though he were upon the fire, and repaired to the lady Dunia, whom she found with a countenance changed by her anger in consequence of the former epistle of Taj-el-moluk, and she handed her the second letter, whereupon her rage increased, and she said to the old woman, Did I not tell thee that he would covet us more?—And what is this dog, said the old woman, that he should aspire to thee? The lady Dunia replied, Go to him, and say to him, If thou write to her again, she will strike off thy head But the old woman said, Do thou write this to him in a letter, and I will take it with me, that his fear may be the greater So she took a paper, and wrote in it the following verses —

O thou who art heedless of the course of misfortunes and who canst not accomplish thy desired union!

Dost thou think, O deceived, to attain the pole-star,
when thou canst not reach to the shining moon?
How then dost thou venture to hope for our union,
and to hold in thine embrace my javelin-like
form?
Quit, therefore, this project, in fear of my assault on
a day of adversity when hair shall become grey

Having folded this letter, she handed it to the old woman, who took it, and repaired with it to Taj-elmolouk. At the sight of her he rose, and said, May God never deprive me of the blessing of thy coming! And the old woman replied, Receive the answer to thy letter. So he took the paper and read it, and wept violently, and said, I desire now somebody to kill me, for slaughter would be easier to me than this my present state of suffering He then took an ink-case and a pen and paper, and wrote a letter expressed in these two verses—

O my hope, persist not in abandonment and cruelty;
but visit a lover drowned in desire
Think not that I can survive this oppression, for my
soul departeth at the loss of my beloved.

And he folded the letter, and gave it to the old woman, saying to her, I have wearied thee to no purpose And again he ordered Aziz to give her a thousand pieces of gold, and said to her, O my mother, this paper must be followed by complete union or complete separation —O my son, she replied, by Allah, I desire for thee nothing but good fortune; and I wish she may be with thee; for thou art the shining moon, and she is the rising sun, and if I do not bring you together, no profit will remain to me in my life I have passed my life in the practice of artifice and deceit, until I have attained the age of ninety years; and how then should I fail of uniting two persons in opposition to all law?

Then, having bidden him farewell, and soothed his mind, she departed, and proceeded without stopping to the lady Dunia but she had hidden the paper in her hair, and when she sat down with her mistress, she scratched her head, and said, O my mistress, perhaps thou wilt untwist my hair, for it is a long time since I have entered the bath So the lady Dunia made bare her arms to the elbows, and untwisted the old woman's hair, whereupon the paper fell from her head, and the lady Dunia, seeing it, said, What is this paper? The old woman answered, It seemeth that, when I was sitting at the shop of the merchant, this paper caught to me give it to me, therefore, that I may return it to him But the lady Dunia opened it and read it, and understood its contents, and exclaimed, This is a trick of thine, and were it not for the fact of thy having reared me, I would lay violent hands upon thee this moment. God hath afflicted me by this merchant, and all that I have experienced from him hath been through thy means I know not from what country this man hath come No one but he could ever use such boldness towards me I fear that this affair which hath happened to me may be discovered, and especially since it relateth to a man who is neither of my family nor of my equals The old woman then addressed her, and said, No one can utter a word on this subject, through fear of thy power, and of the dignity of thy father and there will be no harm in thy returning him an answer —O my nurse, replied the lady Dunia, this is a devil How hath he dared to use these words, and feared not the power of the Sultan? I am perplexed respecting his case, for if I give orders to kill him, it will not be right and if I leave him, he will increase in his boldness —Write to him a letter, rejoined the old woman, and perhaps he will be restrained She therefore demanded a paper

and ink-case and a pen, and wrote to him the following verses —

Though repeatedly rebuked, still gross ignorance inciteth thee How oft shall my hand write verses to forbid thee?
Thou increasest in eagerness after each prohibition, but I will only permit thee to conceal thy secret
Conceal then thy love, and never more utter it, for if thou utter it, I will not regard thee
If thou repeat what thou hast said, the raven of separation will announce thy fate,
In a little time will death overtake thee, and thy resting place be beneath the earth,
Thou shalt leave thy family, O deceived, in sorrow, when the swords of love have prevented thine escape

Having then folded the paper, she gave it to the old woman, who took it, and went with it to Taj-elmolouk, and gave it to him, and when he had read it, and was convinced that she was hard-hearted, and that he could not obtain access to her, he complained of his case to the Vizier, and desired his prudent counsel The Vizier replied, Know that there remaineth for thee nothing that can be of avail, except thy writing to her another letter, and invoking retribution upon her. So he said, O my brother, O Aziz, write in my stead, according to thy knowledge And Aziz took the paper, and wrote these verses—

O my Lord by the Five Elders deliver me and to her who hath afflicted me transfer my anguish!
For thou knowest that I am suffering a tormenting flame and my beloved hath oppressed me, and will not pity me
How long shall I feel tenderly to her in my affliction? And how long shall she tyrannize over my weakness?
I wander in agonies never ending and find not a person O my Lord to assist me

Aziz then folded the letter, and handed it to Taj-

elmolouk; and when he had read it, it pleased him, and he gave it to the old woman.

So she took it, and repaired with it to the lady Dunia, who, as soon as she had read it and understood its contents, fell into a violent rage, and exclaimed, All that hath befallen me hath been through the means of this ill-omened old woman! And she called out to the female slaves and eunuchs, and said, Seize this artful old woman, and beat her with your slippers. So they fell to beating her with their slippers until she fainted; and when she recovered, the lady Dunia said to her, O wicked old woman, were it not for my fear of God (whose name be exalted!) I had killed thee. She then said to her attendants, Beat her again. And they beat her again till she fainted; after which she ordered them to throw her outside the door, and they dragged her along upon her face and threw her down before the door.

When she recovered, therefore, she arose, and walking and resting now and then, arrived at her abode. She waited until the morning, and then arose and proceeded to Taj-elmolouk, whom she acquainted with all that had befallen her; and it vexed him, and he said to her, We are grieved, O my mother, for that which hath happened to thee: but everything is in accordance with fate and destiny. She replied, Be happy and cheerful, for I will not cease my endeavours until I procure thee an interview with her, and obtain for thee access to this vile woman who hath tortured me with beating. Taj-elmolouk then said to her, Acquaint me with the cause of her hatred of men. She replied, It is in consequence of her having had a dream.—And what was that dream? he asked. She answered, She was sleeping one night, and saw a fowler who set his snare upon the ground, and sprinkled around it some wheat, and then seated himself near it; and there was

not a single bird near but it came to that snare And she saw, among the birds, two pigeons, a male and a female and while she was looking at the snare, the foot of the male bird became entangled in it, and he began to struggle, whereupon all the other birds flew away from him in alarm, but his mate returned to him, and flew around over him, and then, alighting upon the snare, while the fowler was inadvertent, began to peck at the mesh in which was the foot of the male, and pulled it with her beak, until she liberated his foot, and she flew away with him Then, after this the fowler came and readjusted the snare, and seated himself at a distance from it, and but a little while had elapsed when the birds descended, and the snare caught the female pigeon, upon which all the other birds flew away in alarm, and among them the male pigeon, who returned not to his mate so the fowler came and took the female bird, and killed her And the lady Dunia awoke terrified by her dream, and said, Every *male is like this, destitute of good, and men universally* are devoid of goodness to women And when the old woman had finished her story to Taj-elmolouk, he said to her, O my mother, I wish to obtain one glance at her, though my death be the consequence contrive, therefore, some stratagem for me, that I may see her —Know, then, said she, that she hath a garden adjacent to her palace, for her diversion, and she goeth out into it once in every month, from the private door, and remaineth in it ten days. The time of her thus going forth to divert herself hath now arrived, and when she is about to do so I will come to thee and inform thee that thou mayest go thither and meet her; and do thou take care not to quit the garden for probably, if she behold thy handsome and comely aspect, her heart will be captivated by love of thee; since love is the most powerful means of effecting an union.

He replied, I hear and obey —and he arose and quitted the shop with Aziz, and they both, taking with them the old woman, repaired to their abode, and acquainted her with it, after which, Taj-elmolouk said to Aziz, O my brother, I have no further want of the shop, for I have accomplished the purpose for which I took it, and I give it to thee, with all that it containeth, because thou hast come abroad with me, and absented thyself from thy country And Aziz accepted his present, and they sat conversing together, Taj-elmolouk asking him respecting his strange adventures, and Aziz relating what had happened to him Then addressing the Vizier, they acquainted him with the purpose of Taj-elmolouk, and asked him, What is to be done? He answered, Let us go to the garden So each of them clad himself in the richest of his apparel, and they went forth, followed by three mem-looks, and repaired to the garden They beheld it abounding with trees, and with many rivulets, and saw the superintendent sitting at the gate They saluted him, therefore, and he returned their salutation, and the Vizier handed to him a hundred pieces of gold, saying to him, I beg thee to receive this money, and to buy for us something to eat, for we are strangers, and I have with me these children whom I wish to divert So the gardener took the pieces of gold, and replied, Enter, and divert yourselves, for the whole of it is your property, and sit down until I return to you with something for you to eat He then went to the market, and the Vizier and Taj-elmolouk and Aziz entered the garden after the gardener had the parted to the market, and soon the latter re to the bringing a roasted lamb, which he, and sat[illegible]nim, and And they ate, and washed[illegible] garden He replied, I versing together and she agreed with him respecting respecting this [illegible]nade, after which she returned to the

thou rent it? The sheikh replied, It is not mine, but belongeth to the King's daughter, the lady Dunia.—And what, said the Vizier, is thy monthly salary? He answered, One piece of gold, and no more. And the Vizier, taking a view of the garden, beheld there a lofty but old palace, and he said, O sheikh, I desire to perform here a good work by which thou wilt be reminded of me.—And what good thing dost thou desire to do? asked the sheikh. The Vizier said, Take these three hundred pieces of gold. And when the superintendent heard the mention of the gold, he replied, O my master, do whatsoever thou wilt. So he took the pieces of gold, and the Vizier said to him, If it be the will of God (whose name be exalted!), we will execute in this place a good work.

They then went forth from him, and returned to their abode, and passed the next night, and on the morrow, the Vizier caused a whitewasher to be brought, and a painter, and an excellent goldsmith, and, having provided them with all the implements that they required, introduced them into the garden, and ordered them to whitewash that palace and to decorate it with various kinds of paintings. After which he gave orders to bring the gold, and the ultramarine pigment, and said to the painter, Delineate, at the upper end of this saloon, the figure of a fowler, as though he had set his snare, and a female pigeon had fallen into it, and had become entangled in it by her bill. And when the painter had finished his figure on one portion, the Vizier said to him, Now wh- on this other portion, as before, and represent in- female pigeon in the snare, and show that the and do thou take and put the knife to her neck, probably, if she behold the figure of a great bird aspect, her heart will be captivated by it, and fixed love is the most powerful means of effecting when be

had finished these designs which the Vizier had described to him, they took leave of the gardener, and returned to their abode

There they sat conversing together, and Taj-elmolouk said to Aziz, O my brother, recite to me some verses perhaps my heart may thereby be dilated, and these troubling reflections may be dispelled, and the flame that is in my heart be quenched And upon this, Aziz, with charming modulations, chanted these verses—

Avicenna hath asserted that the lover's remedy consisteth in melodious sounds
And the company of one like his beloved and the pleasure of a dessert and wine and a garden
But I have taken another in thy stead to cure myself and fate and contingency aided me
Yet I found that love was a mortal disease, for which Avicenna's medicine was vain

Meanwhile the old woman remained alone in her house and the lady Dunia longed to divert herself in the garden, but she used not to go forth save with the old woman so she sent to her, and made peace with her, and soothed her mind, and said to her, I desire to go out into the garden, to amuse myself with the sight of its trees and fruits, and that my heart may be dilated by its flowers The old woman replied, I hear and obey, but I would first go to my house and dress myself, and I will be with thee again —Go then, to thy house, rejoined the lady Dunia, but be not long absent from me The old woman, therefore, went forth from her, and repaired to Taj-elmolouk, and said to him, Make ready and clothe thyself in the richest of thine apparel, and betake thyself to the garden, and go in to the gardener, and salute him, and then conceal thyself in the garden He replied, I hear and obey And she agreed with him respecting a sign to be made, after which she returned to the

lady Dunia And when she had gone, the Vizier arose, and clad Taj-elmolouk in a suit of the most magnificent of the apparel of kings, worth five thousand pieces of gold, and girded him with a girdle of gold set with jewels, and repaired to the garden On arriving at its gate, they found the superintendent sitting there, and when he saw Taj-elmolouk, he rose to him, standing upon his feet, and, receiving him with reverence and honour, opened to him the gate, and said to him, Enter, and divert thyself in the garden But the gardener knew not that the King's daughter would enter the garden that day And when Taj-elmolouk had gone in, he waited but a short time, and heard a noise, and before he knew the cause, the eunuchs and female slaves came forth from the private door, and as soon as the superintendent beheld them he went and acquainted Taj-elmolouk with their coming, saying to him, O my lord, what is to be done, now the King's daughter, the lady Dunia, hath come? He answered, No harm will befall thee, for I will conceal myself in some place in the garden. So the gardener charged him to use the utmost caution in concealing himself, and left him, and departed.

And when the King's daughter, with her female slaves and the old woman, entered the garden, the old woman said within herself, If the eunuchs be with us, we shall not attain our wish. So she said to the King's daughter, O my mistress, I would propose to thee a thing productive of ease to thy heart. And the lady Dunia replied, Propose what thou wilt. The old woman therefore said, O my mistress, thou hast no need of these eunuchs at the present time, nor will thy heart be dilated as long as they are with us so dismiss them from us — Thou hast spoken truly, replied the lady Dunia, and she dismissed them — and a little while after, as she was walking, Taj-

elmolouk beheld her, and gazed at her beauty and loveliness, while she knew it not, and every time that he looked at her, he fainted, by reason of her surpassing beauty The old woman in the meantime led her on by conversation to the palace which the Vizier had ordered to be painted, and, entering this palace, the lady Dunia took a view of its paintings, and saw the birds and the fowler and the pigeons, whereupon she exclaimed, Extolled be the perfection of God! Verily this is the representation of what I beheld in my dream! And she continued gazing at the figures of the birds and the fowler and the snare, full of wonder, and said, O my nurse, I used to censure men, and hate them, but see the fowler how he hath killed the female bird, and the male hath escaped, and desired to return to the female to liberate her, but the bird of prey hath met him and captured him The old woman, however, affected ignorance to her, and proceeded to divert her with talk until they approached the place where Taj-elmolouk was concealed, upon which she made a sign to him that he should walk beneath the windows of the palace, and while the lady Dunia stood there, she looked aside, and saw him, and, observing the beauty of his face, and his elegant form, she said, O my nurse, whence is this handsome youth? The old woman answered, I know him not, but I imagine that he is the son of a great King, for he is of the utmost beauty and loveliness And the lady Dunia was enraptured with him The spells that bound her were dissolved, her reason was overcome by his beauty and loveliness and his elegant person, and she was affected by violent love so she said to the old woman, O my nurse, verily this young man is handsome The old woman replied, Thou hast spoken truth, O my mistress And she made a sign to the King's son to return to

his house The fire of desire flamed within him, and his rapture and distraction became excessive; but he went and bade farewell to the superintendent, and departed to his abode, tha' he might not disobey the old woman, and acquainted the Vizier and Aziz that she had made a sign to him to depart. And they both exhorted him to be patient, saying to him, If the old woman did no' know that there was an object to be attained by thy return, she had not made a sign to thee to do so

Now to return to the lady Dunia. Desire overcame her, and her rapture and distraction increased, so she said to the old woman, I know not how to obtain an interview with this young man but through thy means The old woman exclaimed, I seek refuge with Allah from Satan the accursed! Thou hast no desire for men, and how, then, have fears affected thee in consequence of the love of him? But by Allah, none other than he is suited to thy youth —O my nurse, rejoined the lady Dunia, assist me to obtain an interview with him, and thou shalt receive from me a thousand pieces of gold, and a dress of the same value if thou assist me not to gain him, I shall die inevitably *So the old woman replied, Go thou to* thy palace, and I will devise means to bring you together, and give my life to satisfy you both The lady Dunia then returned to her palace, while the old woman repaired to Taj elmolouk and when he saw her, he rose to her, and stood, and received her with respect and honour, seating her by his side, and she said to him, The stratagem hath succeeded She then related to him what had occurred between her and the lady Dunia, and he said to her, When shall be the interview? She answered, To-morrow And he gave her a thousand pieces of gold, and a garment of the same value and she took them, and departed, and stopped not until she went in to the lady Dunia, who

said to her, O my nurse, what news hast thou brought from the beloved?—I have discovered his abode, she answered, and to-morrow I will bring him to thee And at this the lady Dunia rejoiced, and gave her a thousand pieces of gold, and a garment of the same value, and she took them, and returned to her house

She passed the next night, and in the morning she went forth and repaired to Taj-elmolouk, and, having clad him in women's apparel, said to him, Walk behind me, and incline thy body from side to side as thou steppest, and proceed not with a hasty pace, nor take notice of anyone who may speak to thee And after she had thus charged him, she went forth, and he behind her in his female attire, and she proceeded to instruct him, on the way, how to act, that he might not fear She continued on her way, with him following her, until they arrived at the entrance of the palace, when she entered, and he also after her, and she passed through successive doors and antechambers until she had conducted him through seven doors And when she arrived at the seventh door, she said to Taj-elmolouk, Fortify thy heart, and if I call out to thee, and say to thee, O slave-girl, advance!—be not tardy in thy pace, but hasten on, and when thou hast entered the antechamber beyond, look to thy left thou wilt see a saloon with seven doors, and do thou count five doors, and enter the sixth, for within it is the object of thy desire —And whither goest *thou*? said Taj-elmolouk She answered, I have no place to go to, but perhaps I may wait after thee and speak with the chief eunuch She then proceeded, and he followed her, until they arrived at the door where was the chief eunuch, and he saw with her Taj-elmolouk in the dress of a female slave, and said to her, What is the business of this slave-girl who is with thee? She answered him, The lady Dunia hath heard that this

that he would never return from it, and that he was inevitably lost, and Aziz said to the Vizier, O my father, What wilt thou do? The Vizier answered, O my son, this affair is one of difficulty, and if we return not to his father to acquaint him, he will blame us for our negligence. So they prepared themselves immediately, and journeyed towards the Green Land and the Land of Columns, and the royal residence of the King Suleiman, and traversed the valleys night and day until they went in and presented themselves before the King Suleiman, and they informed him of that which had happened to his son, and that they had learnt no news of him since he had entered the palace of the King's daughter On hearing this, he was as though the day of resurrection had surprised him his sorrow was intense, and he gave orders to make a proclamation of war throughout his dominions He then sent forth his troops outside the city, and caused the tents to be pitched for them, and remained in his pavilion until the forces had assembled from all the quarters of his kingdom His subjects loved him for his great justice and beneficence, and he departed with an army that covered the earth as far as the eye could reach, for the purpose of demanding his son Taj-elmolouk

In the meantime, Taj-elmolouk and the lady Dunia continued together for half a year, every day increasing in mutual love, and the love and distraction and rapture of Taj-elmolouk so augmented that he opened to her his mind, and said to her, Know, O beloved of my heart, that the longer I remain with thee, the more do my distraction and ecstacy and desire increase, for I have not altogether attained my wish So she said, What dost thou wish, O light of my eye, and delight of my heart? He answered, I desire to acquaint thee with my true history Know, then, that I am not a merchant, but a King, son of a King, and the name of

my father is the Supreme King Suleiman, who sent the Vizier as Ambassador to thy father to demand thee for me in marriage, and when the news came to thee thou refusedst to consent. He then related to her his story from first to last, and added, I desire now to repair to my father, that he may send an ambassador again to thy father, to demand thee in marriage from him, and so we shall remain at ease And when she heard this she rejoiced exceedingly for it coincided with her wish, and they passed the next night determined upon this proceeding

But it happened, in accordance with destiny, that sleep overcame them unusually that night, and they remained until the sun had risen The King Shahzeman was then upon his royal seat, with the Emirs of his empire before him, and the chief of the goldsmiths presented himself, having in his hand a large round casket and he advanced, and, opening it before the King, took forth from it an elegant box worth a hundred thousand pieces of gold for the jewels it contained, and rubies and emeralds, such as no King of the earth could procure And when the King saw it he wondered at its beauty, and he looked towards the chief eunuch, to whom the affair with the old woman had happened (as above described), and said to him, O Cafour, take this box, and go with it to the lady Dunia So the eunuch took it, and proceeded until he arrived at the chamber of the King's daughter, when he found its door closed, and the old woman sleeping at its threshold, and he exclaimed, Until this hour are ye sleeping? And when the old woman heard what he said, she awoke from her sleep, and, in her fear of him, said, Wait until I bring the key She then went forth and fled The eunuch, therefore, knew that she was alarmed, and he displaced the door, and, entering the chamber, found the lady Dunia asleep with Taj-

elmolouk At the sight of this, he was perplexed at his case, and was meditating to return to the King, when the lady Dunia awoke and found him by her, and she was troubled, and her countenance became pale, and she said, O Cafour, veil what God hath veiled. But he replied, I cannot conceal anything from the King And he closed the door upon them, and returned to the King So the King said to him, Hast thou given the box to thy mistress? The eunuch answered, Take the box here it is I cannot conceal from thee anything Know that I beheld, with the lady Dunia, a handsome young man, sleeping in the same chamber The King therefore ordered that they should both be brought before him, and when they had come into his presence, he said to them, What are these deeds? And he was violently enraged, and, seizing a dagger, was about to strike with it Taj-elmolouk, but the lady Dunia threw her head upon him, and said to her father, Slay me before him The King, however, chid her, and ordered them to convey her back to her chamber Then looking towards Taj-elmolouk, he said to him, Wo to thee! Whence art thou, and who is thy father, and what hath emboldened thee to act thus towards my daughter?—Know, O King, answered Taj-elmolouk, that, if thou put me to death, thou wilt perish, and thou and all in thy dominions will repent.—And why so? said the King He answered, Know that I am the son of the King Suleiman, and thou wilt not be aware of the consequence when he will approach thee with his horsemen and his infantry And when King Shahzeman heard this, he desired to defer putting him to death, and to imprison him until he should see whether his assertion were true, but his Vizier said to him, O King of the age, it is my advice that thou hasten the execution of this young wretch, since he hath been

guilty of presumption towards the daughters of Kings. So he said to the executioner, Strike off his head, for he is a traitor And the executioner took him, and having bound him firmly, raised his hand, and made a sign of consultation to the Emirs a first and a second time, desiring by this that some delay might take place, but the King called out to him, How long wilt thou consult? If thou do so again, I will strike off thy head

The executioner, therefore, raised his hand until his arm-pit appeared, and was about to strike off his head, when loud cries were heard, and the people closed their shops. So the King said to the executioner, Hasten not. And he sent a person to learn the news for him, and the messenger went, and, soon returning, said to the King, I beheld an army like the roaring sea agitated with waves, their horses are prancing, and the earth trembleth beneath them and I know not wherefore they are come And the King was amazed, and feared lest he should be deposed from his throne He then said to his Vizier, Have none of our troops gone forth to meet this army? But his words were not finished when his Chamberlains came in to him accompanied by the messengers of the approaching King, and among them was the Vizier who had been with Taj-elmolouk. He commenced by salutation, and the King rose to him, and, calling them near to him, asked them respecting the cause of their coming whereupon the Vizier advanced from among them, and approached the King, and said to him, Know that he who hath alighted in thy terri ories is a King not like the Kings who have preceded him, nor like the Sultans of former times —And who is he? said the King The Vizier answered, He is the lord of justice and security, the fame of whose magnanimity the caravans have spread abroad, the Sultan Suleiman,

the lord of the Green Land and the Land of Columns and the mountains of Ispahan, who loveth justice and equity, and hateth tyranny and oppression, and he saith to thee that his son is in thy dominions and in thy city, and he is the vital spirit of his heart, and its delight, and if he find him in safety, it is what he desireth, and thou wilt be thanked and praised, but if he be not found in thy country, or if any evil hath befallen him, receive tidings of destruction and of the ruin of thy territories, for thy country shall become a desert in which the raven shall croak Thus I have delivered to thee the message, and peace be on thee. When King Shahzeman heard these words of the envoy, his heart was troubled, and he feared for his kingdom, and called out to the lords of his empire, and his Viziers and Chamberlains and Lieutenants, and when they had come before him he said to them, Wo unto you! Go down and search for this young man But he was under the hand of the executioner, and his appearance was changed through the fear that he suffered. The Vizier then, looking aside, found the King's son upon the skin of blood,[1] and he recognised him, and arose, and threw himself upon him So also did the other messengers they then unbound him, and kissed his hands and his feet, whereupon Taj-elmolouk opened his eyes, and, recognising the Vizier and his companion Aziz, fell down in a swoon through the excess of his joy at their presence

The King Shahzeman was perplexed at his situation, and in great fear, on discovering that the coming of the army was on account of this young man, and he arose and walked forward to Taj-elmolouk, and kissed his head, and, with weeping eyes, said to him, O my son, be not angry with me be not angry with the evildoer

[1] A skin is laid down to receive the head and blood of those decapitated in an Eastern palace

for his deed, but have compassion on my grey hairs, and lay not waste my dominions. And Taj-elmolouk approached him, and kissed his hand, saying to him, No harm shall befall thee, for thou art in my estimation as my father, but beware that no evil befall my beloved, the lady Dunia.—O my lord, rejoined the King, fear not for her, for nought but happiness awaiteth her. And he proceeded to excuse himself to him, and to soothe the mind of the Vizier of the King Suleiman, promising him a large sum of money that he might conceal from the King what he had seen. After which he ordered the grandees of his empire to take Taj-elmolouk and to conduct him to the bath, to clothe him in a suit of the best of royal apparel, and bring him back quickly. So they did this: they conducted him into the bath, and, having clad him in the suit which the King Shahzeman had allotted him, brought him back to the hall of audience, and when he came in, the King rose to him, he and all the lords of his empire, and they all stood to wait upon him. Then Taj elmolouk sat and conversed with his father's Vizier and with Aziz respecting the events which had happened to him, and they replied, During that period we went to thy father, and informed him that thou hadst entered the palace of the King's daughter, and not come forth from it, and that thy case appeared doubtful to us, and when he heard this, he made ready the troops, and we came to this country, and on our arrival have experienced joy and happiness. So he said to them, Good fortune hath attended your actions first and last.

The King, in the meantime, had gone in to his daughter, the lady Dunia, and found her weeping for Taj-elmolouk. She had taken a sword, and put its hilt to the floor, and its point to the middle of her bosom, and was leaning over it, saying, I must kill

myself, and not live after my beloved When her father, therefore, went in to her, and beheld her in this state, he called out to her, and said, O mistress of the daughters of Kings, do it not, but have mercy upon thy father and the people of thy country! Then advancing to her, he said to her, I conjure thee to abstain, lest evil befall thy father on thy account And he acquainted her with the case, telling her that her beloved, the son of the King Suleiman, desired to celebrate his marriage with her, and adding, The affair of the betrothal and marriage is committed to thy judgment And she smiled, and said to him, Did I not tell thee that he was the son of a Sultan? I will make him crucify thee upon a piece of wood worth a couple of pieces of silver I conjure thee by Allah, he exclaimed, that thou have mercy upon thy father!—Go to him, she rejoined, and bring him to me He replied, On the head and the eye And he returned from her quickly, and, going in to Taj-elmolouk, rejoiced him by what he said He then arose with him and went to her again, and when she beheld Taj-elmolouk, she embraced him in the presence of her father, and clung to him, and said to him, Thou hast made me desolate by thine absence Then looking at her father, she said, Can anyone act injuriously towards such a person as this handsome youth, and he a King, a son of a King? And upon this the King Shahzeman went forth, and closed the door upon them, and repairing to the Vizier and the other messengers of the father of Taj elmolouk, ordered them to inform the Sultan Suleiman that his son was in prosperity and health, and enjoying a life of the utmost delight. He gave orders also to carry forth provisions and pay to the troops of the Sultan Suleiman, and after they had conveyed all that he commanded them to take forth, he brought out a

hundred coursers, and a hundred dromedaries, and a hundred memlooks, and a hundred concubine slaves, and a hundred male black slaves, and a hundred female slaves, and sent them all to him as a present.

He then repaired to him, with the lords of his empire, and his chief attendants, and they proceeded until they arrived outside the city, and when the Sultan Suleiman became acquainted with this, he advanced some paces to meet him The Vizier and Aziz had informed him of the news, and he rejoiced, and exclaimed, Praise be to God, who hath granted my son the accomplishment of his wish! And he embraced the King Shahzeman, and seated him by his side upon the sofa, and they conversed together, after which the attendants placed before them the food, and when they had eaten to satisfaction they brought them the sweetmeats Soon after, Taj-elmolouk came, approaching in his rich and ornamented dress, and when his father beheld him, he rose to him and kissed him, and all who were present rose to him, and after he had sat with them a while conversing, the King Suleiman said, I desire to perform my son's contract of marriage to thy daughter in the presence of witnesses And King Shahzeman replied, I hear and obey So he summoned the Cadi and witnesses, and they came, and wrote the marriage-contract, and the troops rejoiced at this. And King Shahzeman began to fit out his daughter

Then Taj-elmolouk said to his father, Verily, Aziz is a generous person, he hath performed for me a great service, and wearied himself, and journeyed with me, and enabled me to attain the object of my search, ceasing not to exhort me to patience until I accomplished my wish, and he hath been with us two years separated from his country it is my desire, therefore, that we should prepare for him merchandise, for his country is near His father replied, Thy opinion is

excellent. So they prepared for him a hundred loads of the most costly stuffs; and Taj-elmolouk bade him farewell, saying to him, O my brother, accept this as a present. And he accepted it, and kissed the ground before him and before his father. Taj-elmolouk then mounted his horse, and proceeded with Aziz for the space of three miles; after which, Aziz conjured him to return, and said, Were it not for my mother, I could not endure thy separation, and, by Allah, I entreat thee not to cease acquainting me with thy state. Having thus said, he bade him farewell, and repaired to his city. He found that his mother had built for him a tomb in the midst of the house, and she frequently visited it and when he entered the house, he found that she had dishevelled her hair and spread it upon the tomb, and, with streaming eyes, was reciting these verses —

By Allah, O tomb, have his charms perished, and hath that brilliant countenance changed?
O tomb, thou art neither a garden nor a firmament how then can the full moon and flowers be united in thee?

She then groaned, and recited some other verses, but before she had finished, Aziz went in to her and when she beheld him, she rose to him and embraced him, and asked him respecting his long absence so he acquainted her with all the events that had happened to him from first to last, and told her that Taj-elmolouk had given him, of wealth and stuffs, a hundred loads, and she rejoiced at this Such was the history of Aziz.

Now as to Taj-elmolouk, he returned to his beloved, the lady Dunia, and King Shahzeman fitted her out for the journey with her husband and her father-in-law; he sent to them provisions and presents and rarities, and they loaded their beasts and departed,

and King Shahzeman accompanied them three days' journey to bid them farewell The King Suleiman then conjured him to return so he returned, and Taj-elmolouk and his father and his wife continued their journey night and day until they came in sight of their country The city was decorated for them, and they entered it, and the King Suleiman sat upon his throne with his son Taj elmolouk by his side, and he gave presents, and liberated the persons confined in the prisons, after which he celebrated for his son a second wedding festivity the songs and instrumental music were continued for a whole month, and the tire-women crowded around the lady Dunia, who was not tired with the display, nor were they with gazing at her Taj-elmolouk then took up his abode with her, after an interview with his father and mother together, and they passed a life of the utmost delight and enjoyment.



CHAPTER IX

COMMENCING WITH THE HUNDRED AND FIFTY-THIRD NIGHT, AND ENDING WITH THE HUNDRED AND SIXTY-NINTH

THE STORY OF ALI THE SON OF BECAR, AND SHEMSELNIHAR

THERE was in ancient times, in the reign of the Caliph Haroun Alrashid, a merchant who had a son named Aboulhassan Ali the son of Thaher, possessing abundant property, of handsome person, beloved by every one who beheld him, and he used to enter the palace of the Caliph without permission; and all the concubines of the Caliph, and his other female slaves, loved him, and he used to keep company with the King, and recite verses to him, and relate to him strange anecdotes. But still he sold and bought in the market of the merchants, and there used to sit at his shop a young man of the sons of the Kings of the Persians, called Ali the son of Becar

This young man was of handsome stature, of elegant shape, of perfect figure, with rosy cheeks, with joined

eyebrows, sweet in speech, with laughing mouth, a lover of merriment and gaiety And it happened that they were both sitting talking together and laughing, when lo, there came ten female slaves, like moons, and each of them was endowed with beauty and loveliness, and justness of stature, and among them was a damsel riding upon a mule with an embroidered saddle, the stirrups of which were of gold, and she was covered with an izar of delicate fabric, and round her waist was a girdle of gold-embroidered silk and when they arrived at the shop of Aboulhassan, she alighted, and, seating herself at his shop, saluted him, and he returned her salutation. And when Ali the son of Becar beheld her, his reason was captivated, and he desired to arise, but she said to him, Sit in thy place Wherefore wouldst thou depart on our arrival? This is not just conduct. So he replied, By Allah, O my mistress, I fly from that which I have beheld And how excellent is the saying of the poet!—

She is the sun her place is in heaven comfort then the heart with a becoming patience
For thou art not able to ascend unto her, nor is she able to descend unto thee

And when she heard this reply, she smiled, and said to Aboulhassan, What is the name of this young man, and whence is he? He answered her, He is a stranger his name is Ali the son of Becar, and he is son of the King of the Persians, and the stranger should be honoured. And thereupon she said to him, When my slave-girl cometh to thee, do thou bring him to me To which Aboulhassan replied, On the head. She then arose, and went her way

Now as to Ali the son of Becar, he became in such a state that he knew not what to say, and after a while the slave-girl came to Aboulhassan, and said to him,

My mistress summoneth thee together with thy companion So Aboulhassan arose, and taking with him *Ali the son of Becar, they both went to the palace of* Haroun Alrashid, and she introduced them into a private chamber, and seated them, and the tables were placed before them, and they ate, and washed their hands She then brought to them the wine, and they made themselves merry with it, after which she desired them to arise They therefore rose, and went with her, and she conducted them into another private chamber, raised upon four columns, decked with a variety of furniture, and decorated in the most beautiful manner, as though it were one of the palaces of Paradise, so that they were astonished at the rarities which they beheld. And while they were amusing themselves with the sight of these extraordinary objects, lo, ten female slaves approached with a graceful and conceited gait, resembling moons, dazzling the sight, and confounding the imagination. They stood in ranks, *looking like the black-eyed damsels of Paradise*, and after them came ten other female slaves with lutes in their hands, and other instruments of diversion and mirth, and they saluted the two guests, and played upon the lutes, and sang verses, and every one of them was a temptation to the servants of God After these, *came ten more female slaves, like them, high-bosomed* and of equal age, with black eyes, and red cheeks, with joined eyebrows, and languishing looks, a temptation to God's servants, and a delight to beholders, and they were clad in various kinds of coloured silks, such as astonished the mind. They stationed themselves at the door, and after them came ten female slaves more beautiful than they, attired in magnificent apparel, and these also stationed themselves at the door

At last there came forth from the door twenty female slaves, and among them was one named Shemselnihar,

like the moon among the stars. She was encompassed by the exuberance of her hair, and wore blue trousers, and an izar of silk embroidered with gold, and round her waist was a girdle adorned with a variety of jewels. She continued advancing with a dignified gait until she seated herself upon the sofa, and when Ali the son of Becar beheld her, he recited these verses —

Verily this is she who is the source of my malady and of the protraction of my transport and prolonging of my passion!
In her presence I find that my soul hath melted, *through my eagerness for her, and the wasting of* my bones

He then said to Aboulhassan, Hadst thou acted well towards me thou hadst informed me of these things before I came in hither, in order that I might have applied my mind to consider the case, and fortified it by patience to endure the affliction that hath befallen it. And he wept and groaned and lamented. So Aboulhassan said to him, O my brother, I desire nothing for thee but good, but I feared to acquaint thee with this, lest such transport should affect thee as would prevent thy meeting her, and would interpose an obstacle between thee and thy union with her Be cheerful, then, and happy, for she offereth thee good fortune, and receiveth thee with favour And Ali the son of Becar said, What is the name of this damsel? Aboulhassan answered, She is named Shemselnihar, and is one of the concubines of the Prince of the Faithful, Haroun Alrashid, and this place is the palace of the Caliph.

Then Shemselnihar sat contemplating the charms of Ali the son of Becar, and he gazed at her beauty, and they were engrossed with mutual love, and she ordered the female slaves to seat themselves, each of them in her proper place, upon a sofa, so each sat before a

window; and she commanded them to sing; whereupon one of them took her lute and sang thus.—

Repeat the message a second time, and receive the answer aloud
Unto thee, O prince of the comely, I stand to complain of my case!
O my master! O dear as my heart, and precious to me as my life!
Bestow upon me a kiss, as a gift, or else as a loan
I will pay it thee back (may thy life be prolonged!) exactly as I took it,
And if thou desire an addition, receive it and be content
O thou who clothest me with the garment of sickness, may the garment of health delight thee!

And Ali the son of Becar was charmed, and said to her, Sing to me some more verses of the same kind. She therefore touched the strings, and sang these lines:—

By excessive distance, O my beloved, thou hast caused mine eyelids long to weep
O delight of mine eye, and its desire, and goal of my utmost wishes and my worship!
Have pity upon him whose eye is drowned in the tears of the distracted and sorrowful lover

Shemselnihar then ordered another slave-girl to sing; and after her, another: and Ali the son of Becar next desired one who was near him to do the same; and when she had finished her song, he sighed, and shed abundant tears; and Shemselnihar seeing him weeping and groaning and lamenting, burned with transport and passion, and was consumed by excessive love and distraction. So she arose from the sofa, and advanced to the door of the chamber, and Ali the son of Becar arose also, and met her, and they embraced each other, and fell down fainting at the door. The female slaves, therefore, came to them, and, lifting them up, brought them back into the chamber, and sprinkled upon them

some rosewater, and when they recovered they found not Aboulhassan, for he had hidden himself by the side of a sofa and the damsel said, Where is Aboulhassan? So he came forth to her from the side of the sofa, and she saluted him, and said, I beg of God that He will enable me to recompense thee, O thou of kind conduct! Then addressing Ali the son of Becar, she said, O my master, thy love hath not become extreme without my experiencing the like, and we have no resource but to bear with patience that which hath befallen us—By Allah, O my mistress, replied Ali the son of Becar, my union with thee will not content me, nor will the flame that I feel for thee be extinguished, nor the love for thee that hath taken possession of my heart quit me until my soul departeth! Having said this, he wept, and his tears descended upon his cheek like rain, and when Shemselnihar beheld him thus weeping she wept with him, whereupon Aboulhassan said, *By Allah, I am in wonder at* your case, and am perplexed by your condition, for your state is wonderful, and your case is extraordinary! If ye weep thus when ye are together, how will it be after ye are separated! This is not a time for lamentation and weeping, but a time for joy and gladness

So Shemselnihar made a sign to a female slave, who arose and returned with some maids carrying a table, the dishes of which were of silver, containing a variety of viands The slave-girl then placed the table before them, and Shemselnihar began to eat, and to feed Ali the son of Becar, until they were satisfied, when the table was removed, and they washed their hands, and the perfuming vessels were brought with various kinds of aloes-wood, and the sprinkling bottles with rosewater, and they were perfumed and scented, after which *vessels of graven gold were presented to them,* containing varieties of drinks, and fresh and dried

fruits, such as the appetite desired, and such as delighted the eyes; and next, a slave-girl brought them a basin of carnelian full of wine. Shemselnihar then chose ten maids, whom she stationed by them, and ten female slaves from among the singing girls, and having dismissed all the rest of the slave-girls to their apartments, ordered some of those who remained present to play upon the lute; and they did as she commanded them. One of them sang, and when she had finished her song, Shemselnihar filled a cup, and drank it, and then filled it again and gave it to Ali the son of Becar, and ordered another slave-girl to sing, after which, Ali the son of Becar drank his cup, and returned it to Shemselnihar, who filled it, and handed it to Aboulhassan. She then took a lute, and said, No one shall sing over my cup but myself.—and, having tightened the strings, she sang these verses —

The tears fall confusedly upon his cheeks, through transport, the fire of love flaming in his breast.
He weepeth when united, fearing their separation, his tears flowing when they are near, and when distant.

She then sang the following words of the poet —

Our life be thy sacrifice, O cup bearer, whom beauty hath clad from the bright parting of thy hair unto thy feet!
The sun beameth from thy hands, and from thy mouth shine the Pleiades, and the full moon riseth from the upper border of thy vest
Verily thy cups which have rendered us intoxicated are those which are distributed around by thine eyes
Is it not wonderful that thou art a full moon, when waning is experienced not by thee, but by thy lovers?
Art thou a deity, that thou killest and reanimates by receiving whom thou wilt, and withdrawing from others?
From the model of thy form hath God originated

beauty, and the fragrance of the zephyr from thy disposition
Thou art not of this order of created beings, but thou art an angel sent by thy Maker

When Ali the son of Becar, and Aboulhassan, and the rest of those who were present, heard these verses sung by Shemselnihar, they almost flew with delight, and they sported and laughed, but while they were thus enjoying themselves, lo, a female slave came, trembling with fear, and said, O my mistress, the Prince of the Faithful hath come, and he is at the door, with Afeef and Mesrour and others. And when they heard her words, they nearly died with fright, but Shemselnihar laughed, and said, Fear not. And she said to the female slave, Return them an answer while we remove from this place She then gave orders to shut the doors of the apartment, and to let down the curtains over them, while they remained in it, and she closed the door of the adjoining saloon, and then went forth into the garden, and, seating herself upon her sofa, ordered a slave-girl to rub her feet, commanding the rest of the female slaves to go to their apartments, and desiring the girl who remained with *her to leave the gate open, that the Caliph might enter* And Mesrour came in, and those who were with him, twenty in number, with swords in their hands, and they saluted Shemselnihar, and she said to them, Wherefore have ye come? They answered, The Prince of the Faithful saluteth thee he hath become cheerless through desire of seeing thee, and informeth thee that he hath experienced this day unusual joy and happiness, and wisheth now to complete it by thy presence Wilt thou, then, come to him, or shall he come to thee? And she arose, and, kissing the ground, replied, I hear and obey the commands of the Prince of the Faithful She then gave orders to bring her

chief female attendants and the other slaves, and they came in, and she intimated to them that she was going to comply with the commands of the Caliph The place was completely prepared, but she said to the eunuchs, Go to the Prince of the Faithful, and inform him that I shall soon be waiting for him, when I shall have prepared the place for him with the carpets and other things So the eunuchs repaired quickly to the Prince of the Faithful, and Shemselnihar arose and went to her beloved Ali the son of Becar, and pressed him to her bosom, and took leave of him And he wept violently, and said, O my mistress, prolong to me this leave-taking, perhaps it may help to hasten the termination of my life through my love of thee but I beg of God that He will bestow upon me patience to endure the passion by which He hath afflicted me — By Allah, replied Shemselnihar, none will fall into a state of dissolution but myself, for thou wilt go forth into the market-street, and wilt enjoy the company of such as will amuse thee, and thou wilt be preserved from danger, and thy passion will be kept concealed But as to me, I shall fall into trouble, especially since I have made an appointment with the Caliph, for probably great danger will await me in consequence, on account of my desire and love and passion for thee, and my grief at having parted from thee With what tongue shall I sing, and with what heart shall I present myself before the Caliph, and with what language shall I converse with the Prince of the Faithful, and with what look shall I behold a place where thou art not, and how shall I be in an assembly in which thou art not included, and with what taste shall I drink wine of which thou art not present to partake? Aboulhassan said to her, Be not perplexed, but be patient, and be not remiss in conversing with the Prince of the Faithful this night, nor show him any neglect.

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Thou art not of this order of created beings, but thou art an angel sent by thy Maker

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candles; so that the place, in the hour of darkness, shone like the day; after which, the eunuchs removed thither the drinking-vessels. At the sight of these things, Aboulhassan exclaimed, Verily I have never beheld the like of these vessels and beverages and rarities, nor have I ever heard of anything to be compared with these varieties of jewels! It seemeth to me as though I were dreaming! My reason is confounded, and my heart palpitateth! But as to Ali the son of Becar, after Shemselnihar had quitted him, he remained a while stretched upon the floor, through the violence of his passion, and when he recovered he began to gaze at this unparalleled scene, and said to Aboulhassan, O my brother, I fear that the Caliph will see us, or become acquainted with our case, and my fear is chiefly on thine account, for as to myself, I know that I am of the number of those who are about to perish, and the cause of my death is nothing else than my love and desire, and the excess of my transport and distraction, and I beg deliverance of God from the affliction that I suffer

Ali the son of Becar, and Aboulhassan, continued gazing from the projecting window at the Caliph and the service around him until the feast was entirely prepared before him, when the Caliph looked towards one of the female slaves, and said, Let us hear, O Gharneem, some of thy delightful singing —whereupon, with charming modulations, she sang these verses —

And while they were thus talking, a slave-girl came, and said, O my mistress, the pages of the Prince of the Faithful are come Whereupon she arose, and said to the slave-girl, Take Aboulhassan and his companion, and conduct them to the upper projecting window that overlooketh the garden, and leave them there till it is dark then contrive means of leading them forth So the slave-girl took them and ascended with them to the projecting window, and, having closed the door upon them, went her way, and they remained looking into the garden. And lo, the Caliph arrived, preceded by about a hundred eunuchs with swords in their hands, and around him were twenty female slaves, like moons, clad in the richest apparel, and each having upon her head a crown set with rubies and other jewels, and in her hand a lighted candle The Caliph walked in the midst of them, while they surrounded him on every side, and Mesrour and Afeef and Waseef preceded him, and he advanced among them with a graceful carriage Shemselnihar and all the female slaves who were with her rose to him, and met him at the gate of the garden, and, having kissed the ground before him, preceded him until he seated himself upon the sofa, when all the female slaves and the eunuchs who were in the garden stationed themselves around him, and the candles were lighted, and the instruments of music were played upon until he commanded his attendants to disperse, and to seat themselves upon the sofas, whereupon Shemselnihar took her seat upon a sofa by the side of that of the Caliph and began to converse with him All this time, Aboulhassan and Ali the son of Becar were looking on and hearing, the Caliph not seeing them. The Caliph then began to toy with Shemselnihar, and gave orders to open the apartment where she had been sitting, and they opened its doors and its windows, and lighted the

candles, so that tanded, and saying to them, It had shone like the day,' to part *from you* but I cannot thither the drinking this spot And she returned. *things, Aboulhassan* Becar *lay prostrate before* Aboul- beheld the like of ise, so Aboulhassan said to him, rarities, nor have I of safety, and we are here in fear pared with these count of the robbers and the sons of me as though I we upon this, Ali the son of Becar founded, and my he a little way, but he was unable son of Becar, after Aboulhassan had friends in that remained a while epaired to one of them in whom he violence of his ocked at his door, upon which the began to gaze *to him quickly, and when he beheld* Aboulhassan, ompanion he welcomed them, and con- *will see us, or into his house, and having seated them,* my fear is ch n them, and asked them where they had I know that ulhassan answered, We came forth this about to per ged to do so by a man with whom I had else than n tary transactions, it having been told me transport a about to set forth on a journey with my God from So I went out this night and repaired to Ali ting, to cheer me, this my companion, Ali the gazing fr car, and we came hoping t ee him, but he the sce lf from us, and we saw him not. We there- prepared rned with nothing and, finding it difficult to *one of this night, and seeing no other lodging for us* Ghar ne abode, we came unto thee, depending on thy with *kindness* *The man of the house then welcomed* again, and studied to show them honour, so The mained with him during the rest of the night, hen the morning came, they went forth from n, and proceeded until they a rived at the city and ntered it, and as they passed by the house of Aboul- hassan, he conjured his companion Ali the son of Becar to enter, and took him in They then laid themselves down on beds for a little while, after which

came, he recovered, and desired to return to his house Aboulhassan could not prevent him, fearing what might be the result of his case, and his servants brought him a mule, and mounted him upon it, and Aboulhassan accompanied him until he took him into his house, and when he was safe there, Aboulhassan praised God for his escape from this calamity, and began to console him, but he had no power over himself, through the violence of his passions Aboulhassan then bade him farewell, and Ali the son of Becar said to him, O my brother, cease not to impart to me whatever information thou mayest have to give He replied, I

they awoke, and Aboulhassan ordered his servants to furnish the house handsomely, and they did so, Aboulhassan saying within himself, I must cheer this young man, and divert him from his present thoughts, for I know his case

And when Ali the son of Becar recovered, he called for water, and they brought it him, and he arose and performed the ablution, and recited the divinely-ordained prayers which he had omitted during the preceding day and night, and began to console himself by conversation When Aboulhassan, therefore, saw him do thus, he approached him and said, O my master Ali, it will be most suitable to thy present case that thou remain with me this next night, in order that thy heart may become dilated, and the anguish of desire that thou sufferest may be dispelled, and that thou mayest beguile the time with us He replied, Do what seemeth fit unto thee, for at all events I cannot escape from that which hath befallen me, so do as thou wilt And Aboulhassan arose and summoned his servants and brought his friends, and sent to the singers and instrumental performers, who came, and they remained eating and drinking and making merry during the rest of the day, until the evening, when they lighted the candles, and the wine-cups circulated among them, and the time passed with them pleasantly Then a female singer took a lute, and thus sung —

I have been shot at by fortune with the arrow of an eye which hath struck me down and I have parted from the beloved
Fortune hath been hostile to me and my patience hath failed but I expected before that this would come to pass

And when Ali the son of Becar heard these words, he fell down in a fit, and he remained in it until daybreak, and Aboulhassan despaired of him, but when daylight

afterwards. The Caliph, therefore, asked her, What hast thou taken this day? And she answered, I breakfasted upon a dish that I had never eaten before. She then feigned that she had recovered strength, and called for some wine, and, having drunk it, begged the Prince of the Faithful to return to his diversion So he resumed his seat in the chamber; and when I came to her, she asked me respecting thee and thy companion, and I informed her what I had done with you, and acquainted her with the verses which Ali the son of Becar had recited; whereupon she was silent. The Caliph then sat, and ordered the same female slave to sing; and she sang these two verses —

There hath been to me no pleasure in my life since your departure, and would that I knew your state since you left me!
It were fit that my tears should be of blood, when ye are weeping on account of my absence

And when Shemselnihar heard these words, she fell down again in a swoon, and I laid hold of her hand, and sprinkled some rosewater upon her face, and she recovered, upon which I said to her, O my mistress, expose not thyself and those whom thy palace containeth! By the existence of thy beloved, I conjure thee to have patience! But she replied, Can anything worse than death befall me? I desire it, for it will bring me ease And while we were thus conversing, a slave-girl sang these words of the poet—

They said, Perhaps patience may be followed by ease But I replied How is patience to be found since his departure?
For he made a settled compact with me, to cut the cords of patience, at the time of his embracing me

And as soon as she had finished, Shemselnihar again fell down in a fit The Caliph saw her, and, coming to her quickly, gave orders to remove the wine, and

added, O my brother, beware of disgrace, and abstain from this weeping But Ali the son of Becar said O my brother, I have no control over myself —and he sighed, and recited some verses, and added, I am afflicted by a calamity from which I was lately exempt, and can hope for no greater ease than death So Aboulhassan said, Perhaps God will restore thee

And he went down from him and repaired to his shop and opened it, and he had not long sat there when the slave-girl came and saluted him, and he returned her salutation, and, looking at her, observed that her heart was throbbing, and that she bore an aspect of sadness He said to her, Thou art welcome! How is Shemselnihar? She answered, I will presently acquaint thee with her case —and asked, How is Ali the son of Becar? Aboulhassan, therefore, informed her of everything that he had experienced, and she lamented and sighed, and wondered at his case She then said, The state of my mistress is more wonderful than that, for when ye went away, I returned with my heart throbbing on your account, scarcely believing in your escape, and on my return I found my mistress lying prostrate in the chamber, speaking not nor answering anyone The Prince of the Faithful was sitting at her head, finding no one to acquaint him with her case, and not knowing what she suffered, and she continued in her fit until midnight, when she recovered, and the Prince of the Faithful said to her, What hath befallen thee, O Shemselnihar, and what hath happened to thee this night? And when she heard the words of the Caliph, she kissed his feet, and answered him, O Prince of the Faithful, may God make me to be thy sacrifice! A derangement of the stomach hath given me a headache, and excited a heat in my body, so I fell down in a fit from the violence of my suffering, and I know not what happened to me

had happened to her mistress. And he related to him all that he had heard from the slave-girl, whereupon Ali the son of Becar lamented violently, and wept, and then, looking towards Aboulhassan, said to him, By Allah, I conjure thee to assist me in my affliction, and tell me what plan is to be pursued, and I beg of thy goodness that thou wilt pass the night here with me, in order that I may be cheered by thy conversation So Aboulhassan complied with his desire, replying that he would stay with him that night, and they passed the night conversing together, till Ali the son of Becar, after weeping, and shedding copious tears, recited some verses, and uttered a great cry, and fell down in a swoon Aboulhassan thought that his soul had quitted his body, and he remained in his fit until daylight came, when he recovered, and conversed again with Aboulhassan, and Aboulhassan continued sitting with him till near the mid-time between sunrise and noon

He then departed from him, and repaired to his shop and opened it, and lo, the slave-girl came and stood before him, and when he looked towards her, she made a sign of salutation to him, and he returned her greeting, and she delivered to him the salutation of her mistress, and said to him, How is Ali the son of Becar?—O slave-girl, he replied, ask not respecting his state, and the violence of desire that he suffereth, for he sleepeth not by night, nor findeth rest by day, watching hath emaciated him, and anguish hath overcome him, and he is in a condition by no means pleasing to a friend She then said to him, My mistress saluteth thee and him, and hath written to him a letter, and she is in a state more afflicting than his, she hath intrusted to me the letter, and said, Return not to me without an answer to it, and do as I have commanded thee Here is the letter with me Wilt

commanded each of the female slaves to return to her apartment. He then sat with her during the remainder of the night, until the morning, when he summoned the physicians, and desired them to employ means for her restoration, not knowing that she was suffering from love and desire. I remained with her till I thought her recovered, and this it was which prevented my coming unto you before. I left with her a number of her special attendants, when she ordered me to repair to you that I might obtain news of Ali the son of Becar and return to her. And when Aboulhassan heard her words, he wondered, and said to her, By Allah, I have acquainted thee with his whole case. Return, therefore, to thy mistress, and salute her, and exhort her to have patience, and say to her, Conceal thy secret —and tell her that I am acquainted with her case, and know it to be one of difficulty, requiring prudent management. And the slave-girl thanked him, and bade him farewell, and returned to her mistress.

Aboulhassan then remained in his shop until the close of the day, and when the day had passed he arose and locked up his shop, and went to the house of Ali the son of Becar, and knocked at the door, upon which there came forth to him one of his servants, who conducted him within. And when he went in to his friend, the latter smiled, and drew a good omen from his coming, and said to him, O Aboulhassan, thou hast made me desolate by thy remaining away from me this day, and my soul is attached to thee for the rest of my life.—Abstain from these words, replied Aboulhassan, for, if it were possible to ransom thee, I would give my life as thy sacrifice. This day the slave-girl of Shemselmhar came and informed me that she had been prevented from coming before only by the Caliph's sitting with her mistress, and acquainted me with what

had happened to her mistress And he related to him all that he had heard from the slave-girl, whereupon Ali the son of Becar lamented violently, and wept, and then, looking towards Aboulhassan, said to him, By Allah, I conjure thee to assist me in my affliction, and tell me what plan is to be pursued, and I beg of thy goodness that thou wilt pass the night here with me, in order that I may be cheered by thy conversation So Aboulhassan complied with his desire, replying that he would stay with him that night, and they passed the night conversing together, till Ali the son of Becar, after weeping, and shedding copious tears, recited some verses, and uttered a great cry, and fell down in a swoon Aboulhassan thought that his soul had quitted his body, and he remained in his fit until daylight came, when he recovered, and conversed again with Aboulhassan, and Aboulhassan continued sitting with him till near the mid-time between sunrise and noon

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thou, then, go with me to Ali the son of Becar, that we may receive the answer from him! Aboulhassan answered her, I hear and obey And he locked up his shop, and, taking with him the slave-girl, repaired with her by a way different from that by which he had come, and they proceeded until they arrived at the house of Ali the son of Becar, when he stationed her at the door, and entered the house And as soon as Ali the son of Becar beheld him he rejoiced at his coming, and Aboulhassan said to him, The cause of my coming is, that such a man hath sent to thee his slave-girl with a note conveying his salutation to thee, and hath mentioned in it that the reason of his failing to visit thee is an event that hath happened to him which excuseth him The slave-girl is standing at the door Wilt thou give her permission to enter? Ali replied, Bring her in. And Aboulhassan made a sign to him that she was the slave-girl of Shemselnihar, and he understood the sign, and when he beheld her he was moved, and rejoiced, and said to her, with a sign, How is the master? May God grant him restoration and health! She answered, Well —and she produced the letter and gave it to him, and he took it and kissed it and read it, and then handed it to Aboulhassan, who found written in it as follows —

This messenger will acquaint thee with my news so be content with his tidings instead of beholding me
Thou hast left a lover in severe affliction on thine account and his eye is incessantly sleepless
I suffer the pangs of patience in my trouble for no creature can ward off the blows of destiny

To proceed —I have written to thee a letter without fingers, and spoken to thee without a tongue, and the complete exposition of my state is this,—that I have an eye which sleeplessness never quitteth, and a heart

from which solicitudes are never absent, and I am as though I had never known health or happiness, nor beheld a comely countenance, nor passed a pleasant life I am as if my nature were made up of passion, and of the torment of excessive love and melancholy, and sickness hath become uninterrupted to me, and desire, augmented, and longing expectation, increased I beg of God to hasten our union, that the trouble of my mind may be dispelled, and I desire that thou send me some words from thee, that I may cheer myself by them, and do thou assume a becoming patience until God give relief And peace be on thee

When Ali the son of Becar had read this letter from beginning to end, he said, With what hand shall I write, and with what tongue shall I complain and lament? He then drew himself up with difficulty, and sat, and took a paper in his hand, and thus wrote —

In the name of God, the Compassionate, the Merciful Thy letter, O my mistress, hath arrived, and given ease to a soul wearied by transport and desire, and conveyed restoration to a wounded heart ulcerated by disease, and thine emaciated slave hath understood *all the gracious words contained in it, and by thy* head, O my mistress, I am in the state described by the poet—

> The heart is contracted and solicitude extended and the eye sleepless and the body wearied
> And patience cut short and disjunction continued and reason deranged and the heart snatched away

And know that complaint extinguisheth not the fire of affliction, but it appeaseth him whom longing desire hath disordered, and whom separation destroyeth and I will comfort myself by the mention of the word

"union"—and how excellent is the saying of the poet—

If there were not in love displeasure and content,
where were the sweetnesses of notes and epistles?

On Aboulhassan's reading this letter, it excited painful feelings in him, and its purport wounded his vitals, and he gave it to the slave-girl, and when she had taken it, Ali the son of Becar said to her, Convey to thy mistress my salutation, and acquaint her with my transport and desire, and how love perradeth my flesh and my bones, and tell her that I want a person to deliver me from the sea of destruction, and to liberate me from this perplexity He then wept, and the slave-girl wept with him, and took leave of him and departed from him

Aboulhassan went forth with her, and bade her farewell, and repaired to his shop, and as he sat there, he found his heart compressed, and his bosom contracted, and he was perplexed at his case He remained immersed in thought during the rest of the day, and the ensuing night, and on the following day he went to Ali the son of Becar, and sat with him until the other persons had departed, when he asked him respecting his state, and he began to complain of his desire, and his excessive love and distraction, and recited these words of the poet—

Persons before me have complained of love's torment,
and living and dead have been terrified by estrangement
But an instance of feelings like those in my bosom I
have never heard of nor beheld

And Aboulhassan said to him, I have never beheld nor heard of any lover like thee Wherefore this transport and infirmity and agitation when thou art attached to a complying object of love? How would

it be if thou wert attached to one who was adverse and deceitful, and if thy affair were exposed? And Ali the son of Becar, says Aboulhassan, inclined to my words, and thanked me for them. Now I had (he continues) a friend who was acquainted with my case, and the case of Ali the son of Becar, and knew that we were leagued together, but no one else was informed of what passed between us; and he used to come to me and ask me respecting the state of Ali the son of Becar, and soon after, he questioned me with respect to the damsel. I answered him, She invited him to her, and more than hath already happened between them cannot take place, and this is the last of their case; but I have devised for myself a plan of proceeding which I desire to lay before thee. His friend asked, What is it? And Aboulhassan answered, I am a man known to have extensive dealings with men and women, and I fear that the affair of these two persons may be discovered, and that such an event will be the cause of my destruction and of the seizure of my property and the ruin of my family. It is my opinion that I should collect together my property, and fit myself out, and repair to the city of Balsora, and there remain until I see what will be the result of their case, that no one may know my situation, for love hath gained entire possession of them, and letters have passed between them. Their intermediary is a slave-girl, who at present keepeth their secrets, but I fear that anxiety may overcome her and she may reveal their case to somebody, and so the news of their affair may spread and occasion my destruction, since I have no excuse to offer to my accusers. His friend replied, Thou hast acquainted me with a perilous affair, such as the wise and knowing must regard with fear. May God avert from thee the evil that thou apprehendest, and save thee from the result which thou dreadest! This

opinion is right. So Aboulhassan departed to his house, and occupied himself in settling his affairs, and preparing himself for the journey to the city of Balsora, and three days had not passed before he had finished his affairs and set forth to Balsora.

Three days after this, his friend came to visit him, and, finding him not, asked his neighbours respecting him, and they answered him, He departed three days ago to Balsora; for he had pecuniary dealings with the merchants of that city, and therefore went to demand the money of his debtors, and he will soon return. And the man was perplexed at his case, and knew not whither to go, saying, Would that I had not parted with Aboulhassan! He then devised a stratagem by means of which to obtain access to Ali the son of Becar, and he repaired to his house, and said to one of his young men, Beg permission for me of thy master that I may enter and salute him. So the servant entered, and acquainted his master with the request, and then returned to him, and gave him permission to enter. He therefore went in to him, and found him reclining upon the cushion, and he saluted him, and Ali the son of Becar returned his salutation, and welcomed him, whereupon the man apologised to him for having failed to visit him before during the period of his illness, and said to him, O my master, an intimate friendship subsisteth between me and Aboulhassan, and I used to intrust to him my secrets, and never relinquish him for an hour, and I was absent on some business with a number of my friends for the space of three days, and then, going to him, found his shop closed, and wherefore I asked the neighbours respecting him, and they said, He hath gone to Balsora. Now I know no friend of his more true than thou by Allah, then, acquaint me with his case. And when Ali the son of Becar heard his words, his colour

changed, and he was agitated, and replied, I have not heard the news of his departure before this day, and if the case be as thou hast said, trouble hath befallen me He then shed tears, and recited these two verses—

I was weeping on account of joy that had passed, while my friends were yet unsevered from me,
But now my adverse fortune hath parted us and I have to weep also for my friends

And he hung down his head towards the ground, in thought, and after a while raised it, and, looking towards a servant belonging to him, said to him, Go to the house of Aboulhassan, and ask respecting him, whether he be still there or on a journey, and if they answer, He hath gone on a journey,—ask whither he is gone So the servant went, and after a short absence came back to his master, and said, When I inquired respecting Aboulhassan, his dependants informed me that he had gone on a journey to Balsora, but I found a slave-girl waiting at the door, and when she beheld me she knew me, but I knew her not, and she said to me, Art thou the servant of Ali the son of Becar? And I answered her, Yes And she said, I have a letter for him, from the dearest of his friends So she came with me, and she is standing at the door Upon this, Ali the son of Becar said, Bring her in And the servant went forth to her, and brought her in, and the man who was sitting with the son of Becar looked at the slave-girl, and saw that she was an elegant person The slave-girl then advanced to the son of Becar, and saluted him, and talked with him in a low voice, and he uttered oaths during the conversation, swearing that he had not mentioned a thing which she spoke of, after which, she bade him farewell, and departed

Now the man, the friend of Aboulhassan, was a

jeweller; and when the slave-girl had departed, he found an opportunity to speak, and said to Ali the son of Becar, There is no doubt whatever but that the palace of the Caliph hath some demand upon thee, or that thou hast dealings with it.—And who, said Ali the son of Becar, acquainted thee with that? The jeweller answered, My knowledge of it is through *this slave-girl; for she is the slave-girl of Shemselnihar*; and she came to me some time ago with a note in which was written that she desired a necklace of jewels; so I sent to her a costly necklace. And when Ali the son of Becar heard his words, he was so agitated that the jeweller feared his dissolution, but presently he recovered himself, and said, O my brother, I conjure thee by Allah to tell me how thou knowest her. The jeweller replied, Abstain from urging the inquiry. But Ali the son of Becar said to him, I will not desist from pressing thee until thou acquaint me with the truth. So the jeweller said, I will inform thee, provided that no suspicion respecting me enter thy mind, nor any restraint be imposed upon thee by my words, and I will not conceal from thee any secret, but will explain to thee the truth of the affair, on the condition, however, that thou acquaint me with thy true case, and the cause of thy sickness. He therefore told him his story, and then said, By Allah, O my brother, nothing induced me to conceal my affair from others than thyself excepting my fear that people might remove the veils of protection from others. And the jeweller said to him, I desired not an interview with thee but on account of my great affection for thee, and my zeal for thee, and my compassion for thy heart in consideration of the torment that it suffereth from separation. Perhaps I may be a comforter to thee in the place of my friend Aboulhassan during the period of his absence. Be happy,

then, and cheerful And Ali the son of Becar thanked him for his speech, and recited these two verses —

If I said that I was patient after his estrangement my tears and the excess of my lamentations would belie me
And how can I conceal the tears that are flowing down my cheek in consequence of the separation of my friend?

He then, for a while, remained silent, after which he said to the jeweller, Knowest thou what the slave-girl told me secretly? He answered, No, by Allah, O my master And Ali the son of Becar said, She supposed that I had advised Aboulhassan to depart to the city of Balsora, and that I thus devised a stratagem that there might be no more correspondence and intercourse, and I swore to her that such had not been the case; but she believed me not, and departed to her mistress retaining her evil opinion, for she inclined to Aboulhassan The jeweller replied, O my brother, I understood from the state of the slave-girl this affair, but, if it be the will of God (whose name be exalted!), I will aid thee to attain thy desire —And how, said Ali the son of Becar, wilt thou manage with her when she taketh fright like a wild animal of the desert? The jeweller answered, I must employ all my

and lo, it was, From the most humble friend to the most excellent object of affection And he opened the paper, and saw written in it as follows —

> The messenger came from thee to give me hopes of union, but I rather imagined that he had misconceived
> I rejoiced not, therefore, but my grief increased through my knowledge that my messenger had not rightly understood

To proceed —Know, O my master, that I am unacquainted with the cause of the interruption of the correspondence between me and thee, but if cruelty have originated from thee, I will requite it with fidelity, and if affection have departed from thee, I will preserve affection during estrangement, for I will act towards thee as saith the poet—

> Be haughty I will endure —and tyrannise I will be patient —and be difficult I will be abject —and depart I will approach —and say I will hear —and command I will obey

And when he had read it, lo, the slave-girl approached, looking to the right and left, and saw the paper in his hand, so she said to him, O my master, verily this paper dropped from me But he returned her not an answer, walking on, and the slave-girl followed him until he approached his house, and he entered, and the slave-girl behind him. She then said to him, O my master, return to me this paper, for it dropped from me And he looked at her, and said, O slave-girl, fear not, nor be grieved, but tell me the story with truth, for I am a concealer of secrets, and I conjure thee by an oath that thou hide from me nothing of the affair of thy mistress perhaps God may assist me to accomplish her desires, and make easy by my means things that now are difficult. And when the slave-girl heard his words,

she replied, O my master, a secret will not be lost when thou art its depository, nor will an affair be unsuccessful when thou strivest to accomplish it. Know that my heart hath inclined to thee, and I will acquaint thee with the truth of the affair, and do thou give me the letter She then told him the whole story, and added, God is witness of the truth of what I say He replied, Thou hast spoken truth, for I am acquainted with the foundation of the story And he proceeded to relate to her the case of Ali the son of Becar, and how he had become acquainted with the state of his mind, telling her the story from first to last. And when she had heard this, she rejoiced, and they agreed together that she should take the paper and give it to Ali the son of Becar, and of all that should happen she should return and inform him So he gave her the paper, and she took it and sealed it as it was before, saying, My mistress Shemselnihar gave it to me sealed, and when he hath read it and given me an answer, I will bring it to thee

The slave-girl then bade him farewell, and repaired to Ali the son of Becar, whom she found expecting her coming, and she gave him the paper, and he read it, and then wrote for her an answer, and gave it to her She therefore took it, and returned with it to the jeweller, according to the agreement, and he broke open its seal, and read it, and saw written in it—

> Verily the messenger by whom our correspondence was kept concealed hath failed, having conceived displeasure
> Choose for me therefore a faithful messenger from among you who approveth truth and approveth not falsehood

To proceed —Verily cruelty hath not originated from me, nor have I abandoned fidelity, nor have I broken a covenant, nor have I cut short affection, nor have I

ceased from grief, nor have I found after separation aught but destruction, nor have I had any knowledge of that which ye have mentioned, nor do I love anything but what ye love by Him who knoweth every secret and hidden action, my wish is only for an union with the person whom I love, and my business, the concealment of the desire that I suffer, though disease afflict me in consequence This is the exposition of my state and peace be on thee

When the jeweller read this paper, and knew its contents, he wept violently The slave-girl then said *to him, Go not forth from this place until I return to* thee, for he hath made an accusation against me, but he is excused, and I desire to effect an interview between thee and my mistress Shemselnihar, by whatever stratagem it may be accomplished I left her prostrate waiting for my bringing her the answer Then the slave-girl repaired to her mistress, and the jeweller passed the night troubled in heart, and when the morning came, he performed the prayers of that period, and sat expecting her arrival, and lo, she approached, and with joy came in to him, and he said to her, What is the news, O slave-girl? She answered, I went from thee to my mistress, and gave to her the paper which Ali the son of Becar wrote, and when she had read it and understood its meaning her mind was perplexed, so I said to her, O my mistress, fear not the frustration of the affair between you in consequence of the absence of Aboulhassan, for I have found one who will take his place, and who is better than he, and of higher rank, and one who will keep secrets And I related to her what had passed between thee and Aboulhassan and how thou obtainedst his confidence and that of Ali the son of Becar, and how that note dropped from me and thou foundest it, and I acquainted her with the determination made

between me and thee And the jeweller wondered extremely. She then said to him, She desireth to hear thy words, that she may be confirmed by them in her belief of the covenants made between thee and him: make up thy mind, then, immediately to repair with me to her. But when the jeweller heard these words of the slave-girl, he considered that the visiting her was a momentous affair, and of great peril, not to be undertaken, nor suddenly attempted. so he replied, O my sister, I am of the sons of the common class, and not like Aboulhassan; for Aboulhassan was of high rank, of known reputation, in the habit of frequenting the palace of the Caliph because its inmates required his merchandise; but as for me, Aboulhassan used to converse with me, and I trembled before him. If thy mistress, therefore, desireth my conversation with her, it will be requisite that it be in some other place than the palace of the Caliph, distant from the abode of the Prince of the Faithful; for my heart will not consent to that which thou proposest. So he refused to go with her. She proceeded to tell him that she would be surety for his safety, and said to him, Be not apprehensive nor fearful. But while they were thus talking, lo, his legs shook, and his hands trembled and the slave-girl therefore said to him, If it will be painful to thee to go to the palace of the Caliph, and thou canst not accompany me, I will persuade her to come to thee, therefore move not from thy place until I return to thee with her. She then departed but soon returned to the jeweller, and said to him, Take care lest there be with thee a slave-girl or man-servant. He replied, There is no one with me but a black female slave advanced in age, who serveth me. And the slave-girl arose, and closed the doors between the jeweller's female slave and himself, and sent his young men out from the house

After this, the slave-girl went forth, and returned

with a damsel behind her, and the latter entered the jeweller's abode with her, imparting a sweet odour to the house; and when the jeweller saw her, he arose and stood up, and placed a cushion for her, and seated himself before her She remained a while without speaking, until she had rested herself, when she uncovered her face, and it appeared to the jeweller as though the sun had risen in his abode She then said to her slave-girl, Is this the man of whom thou spakest to me? The slave-girl answered, Yes. And she looked towards the jeweller, and said to him How art thou? He answered, In prosperity —and prayed for her And she said to him, Thou hast induced us to come to thee, and to acquaint thee with our secret. And she asked him respecting his family and his children, and he acquainted her with all his circumstances, and said to her, I have a house besides this, which I have devoted to the purpose of assembling there with my friends and brethren, and I have in it nothing but what I have mentioned to thy slave-girl After this, she asked him how he had become acquainted with the foundation of the story, and he informed her of the particulars which she demanded, from the first of the affair to the last whereupon she sighed for the separation of Aboulhassan, and said, O such a one, know that the souls of mankind accord in their desires, and persons stand in need one of another, an action is not accomplished without words, nor a wish, without exertion nor doth ease come unless after fatigue, nor doth success ensue but through the means of the generous. And now I have acquainted thee with our affair, and it is in thy power to expose or protect us, and thy generous disposition requireth nothing to be added, for thou already knowest that this my slave-girl concealeth my secret, and on that account occupieth a high place with me, and I have

chosen her for the transaction of my affairs Let none, then, be more worthy in thy sight than she, and do thou acquaint her with thy proceedings, and be of good heart, for thou art secure from what thou fearest on our account, and no place shall be closed from thee but she shall open it unto thee, and she shall convey to thee my messages for Ali the son of Becar, and thou shalt be the intermediary in the transmittal of communications between me and him

Shemselnihar then arose, scarcely able to do so, and departed, and the jeweller walked before her until she arrived at the gate of the palace, after which he returned, and sat in his place, having beheld of her beauty what astonished him, and heard of her words what confounded his reason, and witnessed of her elegance and politeness what amazed him He remained reflecting upon her endowments until his mind became tranquillised when he demanded food, and ate as much as would stay his spirit. He then changed his clothes, and went forth from his house, and repaired to Ali the son of Becar, whose servants came and met him, and walked before him until they introduced him to their master, and he found him laid upon his bed, and when he beheld the jeweller, he said to him, Thou hast been tardy in coming to me, and increased my anxiety Having thus said, he dismissed his servants, and gave orders to shut his doors, and said to the jeweller, I have not closed my eye since thou quittedst me, for the slave-girl came to me yesterday, bringing a sealed letter from her mistress Shemselnihar And he proceeded to relate to him all that had passed between him and her, after which he said, I have become perplexed in my affair, and my patience hath failed, for Aboulhassan was a cheering companion unto me, as he knew the slave-girl And when the jeweller heard his words he laughed so

Ali the son of Becar said to him, Wherefore dost thou laugh at my words, when I have augured well of thy coming and taken thee as a provision against misfortunes. He then wept, and recited these verses —

Many a one laugheth at my tears on beholding me, but had he suffered as I have I had made him weep.
None pitieth the afflicted for what he endureth but one alike anxious whose affliction hath been protracted
My transport yearning sighing thought and distraction are for a friend whose habitation is in the recesses of my heart
He hath made his abode there and never quitteth it yet seldom can I enjoy an interview with him
I have no intimate whom I approve in his stead and I have chosen no friend whatever but him

And when the jeweller heard these words from him, and understood the verses which he recited, he wept at his weeping, and acquainted him with all that had happened to him with the slave-girl since he had quitted him Ali the son of Becar listened to his speech and at every word of his that he heard, the colour of his face continued to change from yellowness to redness, and his body became at one time stronger, and at another weaker And when he had ended his account, the son of Becar wept, and said to him, O my brother, I am at all events perishing, and would that my end were near! I beg of thee, in thy kindness, to show favour to me in all my affairs until God shall please to bring about what seemeth fit unto Him, and I will not oppose thee in word The jeweller replied, Nothing will quench this fire in thee except an interview with the person with whom thou art enamoured, but it should be in some other place than this which is one of danger it should be in a house of mine next to my own abode The slave girl came to me there, together with your mistress, and it is the place that she chose for herself, I desire, therefore,

your interview with each other, and there shall ye complain one to another of what ye have suffered So *Ali the son of Becar said, Do as thou desirest*, and what thou seest fit is right

I remained with him, says the jeweller, that night, conversing with him until the morning came, when I performed the morning prayers, and went forth from him, and repaired to my abode And I had not long remained there when the slave-girl came and saluted me, and I returned her salutation, and acquainted her with the plan decided upon between me and Ali the son of Becar whereupon she said, Know that the Caliph hath gone away from us, and that there is no one in our abode, and it is more safe for us, and better I replied, What thou sayest is true, but it is not like this my house, for this is safer, and more suited to us The slave-girl therefore said, It shall be as thou seest fit and I go to my mistress to acquaint her with that which thou hast mentioned, and to propose to her what thou hast said She then repaired to her mistress, and made the proposal to her, and returned to my house, and said to me, My mistress acquiesceth with that which thou hast said And she took forth from her pocket a purse containing some pieces of gold, saying to me, My mistress saluteth thee, *and saith to thee*, Take this, and procure for us with it what we require But I swore that I would not expend anything of it So she took it again, and returned to her mistress, and said to her, He hath not accepted the money, but returned it to me And after the slave-girl had gone, I repaired to my other house, and removed thither, of the utensils and furniture, what the case required, and transported thither the vessels of silver and of china-ware, and prepared all that we required of food and drink, and when the slave-girl came again, and beheld what I had done, it

pleased her, and she ordered me to bring Ali the son of Becar, but I replied, None shall bring him but thou

Accordingly she went to him and brought him, attired in the most perfect manner, and with a brightened aspect; and when he came, I met him and welcomed him, and seated him upon a mattress suitable to his condition, and placed before him some sweet-scented flowers in vessels of china-ware and crystal, and conversed with him about an hour, after which, the slave-girl departed, and was absent until after the sunset-prayers, when she returned, accompanied by Shemselnihar with two maids and none else As soon as she beheld Ali the son of Becar, and he beheld her, they both fell down fainting upon the floor, and remained so for an hour, and when they recovered, they drew near to each other, and sat conversing tenderly, and after this, they made use of some perfumes, and began to thank me for my conduct to them I then said to them, Have ye any desire for food? And they answered, Yes So I brought to them some food, and they ate until they were satisfied, and washed their hands, and I conducted them to another chamber, where I brought them the wine, and they drank it, and became merry whereupon Shemselnihar said to me, O my master, complete thy kindness, and bring to us a lute or some other musical instrument, that we may now perfect our enjoyment. I replied, On my head and my eye And I arose, and brought a lute, and she took it and tuned it, and placing it in her lap, played upon it in an admirable manner, and sung these two verses —

I have been so sleepless that it would seem as though
I loved sleeplessness and so emaciated that disease
appears to be natural to me
And my tears have flowed upon my cheek, burning it
Would that I knew if we shall meet after our
separation!

She proceeded to sing verses so as to confound the mind, with various modulations and with pleasing allusions, and the hearers almost flew with delight at her admirable singing; and when we had remained seated some time, and the cups circulated among us, the damsel, in charming tones, sang some verses commencing thus—

> The beloved gave me a promise to meet me and performed it on a night that I shall count as worth many

After this, I left them in that house, and departed to the house in which I resided, and there passed the night, until the morning And when the morning came, I performed my divinely-ordained prayers, and drank some wine, and sat thinking of going to them at my other house, and as I was sitting, lo, my neighbour came in to me, terrified, and said to me, O my brother, it was no light matter to me that befell thee this last night in thy other house. So I said to him, O my brother, and what hath happened? Acquaint me with that which hath occurred in my house He answered, The robbers who came to our neighbours yesterday and murdered such a one and took his property, saw thee yesterday removing thy things to thy other house, and came thither in the night and took what thou hadst there, and murdered thy guests. I arose, therefore, I and my neighbour, and we went to that house, and found it empty nothing remained in it, and I was perplexed at my case, and said, As to the things, I care not for their loss, and if I borrowed some of them from my friends and they are lost, there is no harm in that, for they know my excuse in the disappearance of my property and the plundering of my house, but as to Ali the son of Becar, and the concubine of the Prince of the Faithful, I fear that their

pleased her; and she ordered me to bring Ali the son of Becar; but I replied, None shall bring him but thou.

Accordingly she went to him and brought him, attired in the most perfect manner, and with a brightened aspect; and when he came, I met him and welcomed him, and seated him upon a mattress suitable to his condition, and placed before him some sweet-scented flowers in vessels of china-ware and crystal, and conversed with him about an hour; after which, the slave-girl departed, and was absent until after the sunset-prayers, when she returned, accompanied by Shemselnihar with two maids and none else. As soon as she beheld Ali the son of Becar, and he beheld her, they both fell down fainting upon the floor, and remained so for an hour, and when they recovered, they drew near to each other, and sat conversing tenderly, and after this, they made use of some perfumes, and began to thank me for my conduct to them. I then said to them, Have ye any desire for food? And they answered, Yes. So I brought to them some food, and they ate until they were satisfied, and washed their hands, and I conducted them to another chamber, where I brought them the wine, and they drank it, and became merry whereupon Shemselnihar said to me, O my master, complete thy kindness, by bringing us some one of his servants came or some other musical instrument. So I went forth to him, There is a person at the perfect our enjoyment for thee, whom I know not. So the my eye And I went forth to him and saluted him, and found it and tuned a man whom he knew not, and the man in an admirable something to say to thee He therefore I ha[illegible]ted him into his house, and asked him, What thou to say to me? The man answered, Go with me to thy other house The jeweller said, And dost thou know my other house? And he answered, Thy whole case is known to me, and I know also that by which God will dispel thine anxiety So I said

She proceeded to sing verses so as to confound the mind, with various modulations and with pleasing allusions, and the hearers almost flew with delight at her admirable singing, and when we had remained seated some time, and the cups circulated among us, the damsel, in charming tones, sang some verses commencing thus—

> The beloved gave me a promise to meet me and performed it on a night that I shall count as worth many

After this, I left them in that house, and departed to the house in which I resided, and there passed the night, until the morning And when the morning came, I performed my divinely-ordained prayers, and drank some wine, and sat thinking of going to them at my other house, and as I was sitting lo, my neighbour came in to me, terrified, and said to me, O my brother, it was no light matter to me that befell thee this last night in thy other house So I said to him, O my brother, and what hath happened? Acquaint me with that which hath occurred in my house He answered, The robbers who came to our neighbours yesterday When we [illegible] such a one and took his property, saw

pleased her; and she ordered me to bring Ali the son of Becar; but I replied, None shall bring him but thou.

Accordingly she went to him and brought him, attired in the most perfect manner, and with a bright-eyed aspect; and when he came, I met him and welcomed him, and seated him upon a mattress suitable to his condition, and placed before him some sweet-scented flowers in vessels of china-ware and crystal, and conversed with him about an hour; after which, the slave-girl departed, and was absent until after the sunset-prayers, when she returned, accompanied by Shemselnihar with two maids and none else. As soon as she beheld Ali the son of Becar, and he beheld her, they both fell down fainting upon the floor, and remained so for an hour, and when they recovered, they drew near to each other, and sat conversing tenderly; and after this, they made use of some perfumes, and began to thank me for my conduct to them. I then said to them, Have ye any desire for food? And they answered, Yes So I brought to them some food, and they ate until they were satisfied, and washed their hands, and I conducted them to another chamber, where I brought them the wine; and they drank it, and became merry whereupon Shemselnihar said, nor drank my master, complete thy kind lo, one of his servants came or some other musical him, There is a person at the perfect our enjoyme for thee, whom I know not. So the my eye And I forth to him and saluted him, and found it and tuned a man whom he knew not, and the man in an admi ve something to say to thee He therefore I ha ted him into his house, and asked him, What thou to say to me? The man answered, Go ith me to thy other house. The jeweller said, And dost thou know my other house? And he answered, Thy whole case is known to me, and I know also that by which God will dispel thine anxiety So I said

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After this, I left them in that house, and departed to the house in which I resided, and there passed the night, until the morning And when the morning came, I performed my divinely-ordained prayers, and drank some wine, and sat thinking of going to them at my other house, and as I was sitting, lo, my neighbour came in to me, terrified, and said to me, O my brother, it was no light matter to me that befell thee this last night in thy other house So I said to him, O my brother, and what hath happened? Acquaint me with that which hath occurred in my house He answered, The robbers who came to our neighbours yesterday When we [illegible] such a one and took his property, saw saluted them, and they ret[illegible] things to thy other house, ordered me to sit down So I s[illegible] and took what thou from excessive fatigue, and they b[illegible] I arose, therero[illegible]sewater, and sprinkled it upon my fa[illegible] to that house, me to drink some wine, and placed before [illegible], and I food I therefore said [within myself], If t[illegible]e things, anything injurious in the food, they would not ea[illegible]me of me And when we had washed our hands [a[illegible] no eating], each of us returned to his place, and they said Dost thou know us? I answered, No nor in my life have I known your abode nay, I know not him who brought me unto you. They then said, Acquaint

within myself (continues the jeweller), I will go with him whither he desireth I then repaired with him to the house, and when the man saw the house, he said, It is without a doorkeeper, and we cannot sit in it come with me, therefore, to another house And the man continued going about from place to place, and I with him, until the night overtook us; and I put no question to him He ceased not on his way, and I with him, till we went forth into the open plain, saying, Follow me And he hurried on, and I hurried behind him, until we arrived at the river, when he embarked with me in a boat, and the boatman rowed with us, till we had crossed over to the other bank, whereupon he landed from the boat, and I landed after him, and he took my hand and conducted me into a street which I had never entered before in the whole course of my life, and I knew not in what quarter it was He then stopped at the door of a house, and opened it, and entered, taking me in with him, and locked the door with a lock of iron; after which, he led me along its passage till we came into the presence of ten men, who were as though they were one and the same man, and they were brothers

When we went in to them, the man first mentioned saluted them, and they returned his salutation, and ordered me to sit down So I seated myself, feeble from excessive fatigue, and they brought me some rosewater, and sprinkled it upon my face, and gave me to drink some wine, and placed before me some food I therefore said [within myself], If there were anything injurious in the food, they would not eat with me And when we had washed our hands [after eating], each of us returned to his place, and they said, Dost thou know us? I answered, No nor in my life have I known your abode nay, I know not him who brought me unto you They then said, Acquaint

would restore to me the rest, but they became divided into two parties, one party on my side, and the other against me After this, we went forth from that house Such was my case

Now as to Ali the son of Becar, and Shemselnihar, they were at the point of death through fear I approached them and saluted them, and said to them, What can have happened to the slave-girl and the two maids, and whither have they gone? They answered, We have no knowledge of them And we continued on our way until we arrived at the place where was the boat, when they put us into it, and it was the boat in which we had crossed over in the preceding evening The boatman rowed with us until he had conveyed us to the opposite bank, and they landed us But we had scarcely seated ourselves on the bank, when a troop of horsemen came and surrounded us on every side whereupon the men who were with us sprang up in haste like eagles, and the boat returned to them, and they embarked in it, and it proceeded with them over the river, while I remained with Ali the son of Becar, and Shemselnihar, upon the bank of the river, we being unable either to move or to remain at rest The horsemen said to us, Whence are ye? And we were perplexed for the answer, and I said to them, Verily those whom ye beheld with us we know not, but we saw them here, and as to ourselves, we are s ngers, and they desired to take us to sing to them, and we escaped not from them save by stratagem and soft words therefore liberate us on this occasion, since ye have witnessed their conduct The horsemen, however, looked towards Shemselnihar and Ali the son of Becar, and said to me, Thou hast not spoken truth if thou be a person of veracity inform us who ye are, and whence ye are, and in which of the quarters of the city ye reside And I knew not

what to say but Shemselnihar arose and approached the chief of the horsemen, and spoke to him privately, whereupon he descended from his horse, and mounted her upon it, and, taking the bridle in his hand, led her along; and in like manner he did to Ali the son of Becar, and to me also. The chief of the horsemen then proceeded with us to a place on the bank of the river, and called out in his foreign language, upon which there approached him a number of men, and he embarked us on board a boat, his companions embarking in another boat, and they rowed us on until we arrived at the palace of the Caliph, while we suffered death from the excess of our fear [Shemselnihar having there landed,] we proceeded until we came to the place from which there was a way leading to our quarter, and there we landed, and we walked on, with a party of the horsemen cheering us by their company, till we entered the house [of Ali the son of Becar], when the horsemen who were with us bade us farewell, and went their way

As to ourselves, we entered the house, and were unable to move from our place, not knowing morning from evening, and we continued thus until the morning came And at the close of the day, Ali the son of Becar fell down in a fit, and the women and the men wept over him, as he lay prostrate and motionless and some persons of his family came to me, and said, Tell us what hath happened to our son, and acquaint us with the cause of the state in which he is I replied, O people, hear my words, and do nothing unpleasant to me, but be patient, and he will recover, and will acquaint you himself with his story I then urged them, and impressed them with the fear of occasioning what would disgrace me with them, and while we were thus talking, lo Ali the son of Becar moved in his bed, and his family rejoiced, and the people dis-

persed from him, and his family forbade me from quitting him They sprinkled some rosewater upon his face, and when he recovered, and scented the air, they began to ask him respecting his state, and he commenced acquainting them, but his tongue would not return an answer quickly After this, he made a sign to them that they should give me liberty to repair to my abode

Accordingly they suffered me to go, and I went forth, scarcely believing in my escape, and proceeded to my house, between two men, until I arrived and went in to my family, and when they beheld me in that state, they slapped their faces, but I made a sign to them with my hand that they should be silent, and they were silent Then the two men went their way, and I rolled about in my bed the rest of the night, and awoke not till the mid-hour between sunrise and noon, when I found my family surrounding me, and saying, Who hath brought misfortune upon thee, and by his wickedness smitten thee? And I said to them, Bring me some wine So they brought it, and I drank of it until I was satisfied, and then said to them, There hath happened what hath happened And they went their way And after this, I excused myself to my companions, and inquired of them respecting the things that had gone from my house, asking if any of the property had returned. They answered, A portion hath returned, for a man came and threw it down within the door of the house, and we saw him not So I comforted myself, and remained in my house two days, unable to rise from my place, after which I fortified myself and walked to the bath, with my heart troubled respecting the son of Becar, and Shemselnihar, having heard no tidings of them during that period, and having been unable to go to the house of Ali the son of Becar, and unable to rest in my place through

to him, We know not what is become of my mistress, therefore take me in the boat that I may search for her upon the river perhaps I may obtain some tidings of her So he conveyed me in the boat, and proceeded with me along the river until midnight, when I saw a boat approaching the gate, with a man rowing in it, and other men, and a woman lying prostrate among them and the boatman continued rowing on until he arrived at the shore, and when the woman landed, I looked attentively at her, and lo, she was Shemselnihar I therefore landed and went to her, stupefied with joy at beholding her after I had despaired of seeing her again? and when I came before her, she ordered me to give to the man who had brought her a thousand pieces of gold. Then I and the two maids carried her and laid her upon her bed, and she continued during the rest of that night in a troubled state, and when the morning came, she forbade the female slaves and eunuchs to come in to her or to approach her that day But on the following day she recovered, and I found her as though she had come forth from a burial-ground, so I sprinkled some rosewater upon her face, and changed her clothes, and washed her hands and her feet, and ceased not to persuade her until I excited in her a desire for some food, and I gave her some wine to drink, though she had no appetite for it

And when she took the air, and strength returned to her, I said to her, O my mistress, have a regard for thyself, for thou hast suffered difficulties enough, and hast been at the point of destruction But she replied, O good slave girl, death were easier to me than that which hath befallen me, for it seemed that I should be killed, and that no stratagem could save me; because the robbers, when they took us from the house of the jeweller, asked us and said, Who art thou, and

And a troop of horse, of the patrol, came and said, Who are ye? So I spoke with the chief of the patrol, and said to him, I am Shemselnihar, the concubine of the Caliph, I made myself merry with wine, and went forth to visit some of my acquaintances among the wives of the Viziers, and the robbers came upon me, and took me, and brought me to this place, and when they beheld you they fled, and I am able to requite thee And when the chief of the horsemen heard my words, he knew me, and descending from his horse, mounted me upon it, and in like manner he did to Ali the son of Becar and to the jeweller, and in my heart now burneth a flame of fire on their account, especially for the jeweller, the companion of the son of Becar repair, therefore, unto him, and salute him, and inquire of him respecting Ali the son of Becar

I blamed her (said the slave-girl) for what she had done, and cautioned her, saying to her, O my mistress, fear for thyself —but she cried out at me, and was angry at my words I then arose and departed from her, and came unto thee, but found thee not, and I feared to go to the son of Becar, so I stood looking out for thee, that I might ask thee respecting him, and know in what state he is And I beg of thy goodness that thou wilt receive from me some money, for probably thou borrowedst some things of thy friends, and thou hast lost them, and it is necessary that thou make a compensation to them for such of their things as have been lost in thy house So I replied, says the jeweller, I hear and obey I then walked with her until we came near to my house, when she said to me, Stop here until I return to thee And she departed, and returned bringing the money, and gave it to me, saying, O my master, in what place shall we meet thee? I answered her, I will go to my house immediately, and will endure hardship for thy sake, and devise

some means of procuring thee access to him, for access to him is difficult at the present time

She then bade me farewell and departed, and I carried the money to my abode, and, counting it, found it to be five thousand pieces of gold, and I gave some of it to my family, and to every one who had anything in my possession I gave a compensation After this, I took my young men, and repaired to the house from which the things had been lost, and brought the carpenters and the builders, and they restored it to its former state, and I placed my female slave in it, and forgot what had happened to me I then went to the house of Ali the son of Becar, and when I arrived there, his slaves accosted me, and one of them said to me, The slaves of our master have been seeking thee night and day, and he hath promised them that whosoever of them bringeth thee to him he will emancipate him, so they are searching for thee, but know not where thou art. Vigour hath returned to my master, but he recovereth and relapseth frequently, and when he recovereth, he mentioneth thee, and saith, Ye must bring him unto me for a moment, and he shall return and go his way So I went with the young man to his master, and found him unable to speak, and when I beheld him, I seated myself at his head, and he opened his eyes, and seeing me, he wept, and said to me, Thou art welcome I then raised him, and seated him, and pressed him to my bosom, and he said to me, Know, O my brother, that since I laid myself down I have not sat up until now, and praise be to God for my beholding thee! I continued raising him, says the jeweller, until I placed him upon his feet, and made him walk some paces, and changed his clothes, and he drank some wine, and when I saw in him signs of vigour, I related to him what had happened with the slave-girl, no one else hearing me;

after which I said to him, Brace up thy nerves, for I know what thou sufferest. And he smiled, and I said to him, Thou wilt experience nothing but what will rejoice thee and cure thee Then Ali the son of Becar gave orders to bring a repast; and they brought it, and he made a sign to his young men, whereupon they dispersed, and he said to me, O my brother, hast thou seen what hath befallen us? And he excused himself to me, and asked me how I had been during the late period So I acquainted him with all that happened to me from first to last, and he wondered, and said to the servants, Bring me such and such things. And they brought him costly furniture, and articles of gold and silver, more than I had lost, and gave to me all of them; and I sent them to my house, and remained with him the next night. And when the morning broke, he said to me, Know that to everything there is an end; and the end of love is death or union, and I am nearer unto death would that I had died, then, before that which hath happened to me! Had not God been propitious to us, we had been disgraced; and I know not what will effect my deliverance from my present state Were it not from my fear of God, I would hasten my own destruction And know, O my brother, that I am like the bird in the cage, and that my life is expiring in consequence of my distresses, but it hath a known period, and a decreed end And he poured forth his tears, and I said to him, O my master, know that I purpose repairing to my house, for perhaps the slave girl will return to me with news He replied, There will be no harm in thy doing so, but return quickly to acquaint me

I therefore took leave of him and departed to my house, and I had scarcely sat down when I beheld the slave girl approaching, weeping and wailing and I said to her, What is the cause of this?—O my master,

she answered, know that an event hath happened to us from which we are in fear, for when I went away from thee yesterday, I found my mistress incensed against one of the two maids who were with us that night, and she gave orders to beat her, and she feared her mistress and fled, and one of the officers charged to keep the door met her, and took her, and desired to send her back to her mistress But she made a disclosure to him, and he coaxed her, and desired her to make known her case, upon which she acquainted him with our proceedings, and the news reached the Caliph, and immediately he gave orders to remove my mistress Shemselnihar and all her property to his own palace, and appointed twenty eunuchs to guard her I have not yet had an interview with her, nor acquainted her with the cause, but I suspect it is on that account, and therefore am in fear for myself, and am perplexed, O my master, not knowing what stratagem to employ in my affair and hers, and she hath no one more faithful in keeping a secret than myself Go thou, therefore, O my master (she continued), to Ali the son of Becar, quickly, and acquaint him with this, in order that he may be prepared; and if the affair be exposed, we will contrive some means for our own escape Upon this says the jeweller, excessive anxiety overcame me, and the universe became dark before my face at the words of the slave-girl She proposed her departure, and I said to her, What is thy advice?—It is my advice, she answered, that thou hasten to Ali the son of Becar, if he be thy friend, and thou desire his escape, thine be it to communicate this news to him quickly, and be it mine to apply myself to learn further news. She then bade me farewell, and went forth

And when the slave-girl had gone away, I arose and went forth after her, and repaired to Ali the son of

him, and then said to her, And in what state is thy mistress?—The Prince of the Faithful, she answered, would not listen to what anyone said against her, in consequence of the violence of his love for her, but regarded all her actions in a favourable light, and said to her, O Shemselnihar, thou art dear in my estimation, and I will endure with thee in spite of thine enemies. He then gave orders to furnish a gilded apartment, and an elegant closet, and she became in high favour with him in consequence of that event. And it happened that he was sitting to take his usual beverage, and the concubines were before him, and he ordered them to sit in their places, and seated Shemselnihar by his side (but her patience had failed, and her disorder had increased), and he then commanded one of the female slaves to sing so she took the lute and struck its chords and sang thus —

Many a one hath invited me to love and I have yielded, and my tears write the tale of my transport upon my cheek,
As if the drops from the eye were acquainted with our case, and revealed what I hid, and hid what I revealed.
Why, then, desire I secrecy or the concealment of my love, when the violence of my passion for thee showeth what I feel?
Death hath become pleasant to me since the loss of those I love, but would that I knew what would please them after me!

And when Shemselnihar heard that slave-girl's song, she was unable to keep her seat, and fell down in a fit. The Caliph threw down the cup, and drew her towards him, and cried out, and the female slaves raised a clamour, and the Prince of the Faithful, turning her over, found that she was dead He lamented for her death, and gave orders to break all repair dulcimers, and other instruments of music that my clo

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were there, and removed her corpse to a closet, where he remained with it for the rest of the night; and when the day broke, he made preparations for her funeral, and commanded to wash and shroud and bury her, and mourned for her greatly, asking no question respecting her condition, or her past conduct.

The slave-girl then said, I conjure thee by Allah that thou acquaint me with the period when the funeral-procession of Ali the son of Becar is to set forth, and that thou let me be present at his burial. So I replied, As for myself, in whatsoever place thou desirest, thou shalt find me; but as for thee, who can obtain access to thee in the place where thou residest? She said, however, The Prince of the Faithful, when Shemsel-nihar died, emancipated her female slaves on the same day, and I am one of them, and we are staying at her tomb, in such a place. I therefore arose and went with her, and, arriving at the burial-ground, visited the tomb of Shemselnihar, and then went my way, and remained waiting for the funeral-procession of Ali the son of Becar until it arrived, when the people of Bagdad went forth to join it, and I went with them; and I found the slave-girl among the women, and she was the most violent of them in lamentation; and I never witnessed in Bagdad a greater funeral-procession than this. We pursued our way, densely crowding together, until we came to his tomb, and buried him; and I have not discontinued my visits to his tomb, nor to that of Shemselnihar.



CHAPTER X

COMMENCING WITH THE HUNDRED AND SEVENTIETH NIGHT, AND ENDING WITH PART OF THE TWO HUNDRED AND FORTY NINTH

THE STORY OF THE PRINCE CAMARALZAMAN AND THE PRINCESS BADOURA

THERE was, in ancient times, a King named Shah-Zaman, possessing numerous troops and attendants and guards He dwelt in the Islands of Khaledan, which are adjacent to the country of the Persians, and had married four daughters of Kings, besides whom he had among his female slaves sixty concubines His age, however, was advanced, and his bones were wasted, and he had not been blessed with a son so he meditated in his mind, and mourned and was disquieted, and complained of this to one of his Viziers saying, I fear that, when I die, my kingdom will be lost, for I have no son to succeed to it after me But the Vizier replied, Perhaps God will yet bring to pass some event therefore place thy reliance upon God, O King, and perform the ablution, and recite

the appointed prayers. It is also my advice that thou give a banquet, and invite to it the poor and the needy, and let them eat of it and pray to God (whose name be exalted!) that He may bless thee with a son: perchance there may be among them a pure soul, whose prayer, being righteous, will be answered. After that thou wilt probably obtain thy desire. The King complied with his advice, and his wife conceived, and when she had completed her months she gave birth to a male child like the unclouded full moon in the dark night: so he named him Camaralzaman. He rejoiced at his birth with the utmost joy, and they decorated the city for seven days: the drums were beaten, and the messengers imparted the glad tidings; the nurses and the midwives carried him, and he was reared with magnificence and fondness until he attained the age of fifteen years.

He was of surprising beauty and comeliness, and justness of stature and form, and his father loved him so that he could not be absent from him by night nor by day; and the King Shah-Zaman complained to one of his Viziers of the excess of his love for his son, saying, O Vizier, I fear for my son Camaralzaman from the calamities and accidents of fortune, and desire to marry him during my life. The Vizier therefore replied, Know, O King, that marriage is laudable, and there will be no harm in thy marrying thy son during thy life. So upon this the King Shah-Zaman said, Bring hither to me my son Camaralzaman. And he came, and hung down his head towards the ground in modesty before his father. His father then said to him, O Camaralzaman, know that I desire to marry thee and to rejoice in thee during my life. But he replied, Know, O my father, that I have no need of marriage, and my soul inclineth not to women, for I have found books with narratives of their fraudulence,

and miracles have been occasioned by their cunning. The poet hath said—

If ye ask my opinion of women, I will tell you that I am a physician acquainted with their affairs:
When the head of a man hath become grey, or his wealth is diminished, he hath no share of their affection

And another hath said—

Oppose women, for so wilt thou obey [God] becomingly, since the youth will not prosper who giveth them his rein
They will hinder him from attaining perfection in his excellences though he pass a thousand years in the study of science

After reciting these verses, he added, O my father, marriage is a thing that I will never do, though I be made to drink the cup of perdition. And when the King Shah-Zaman heard these words of his son, the light became darkness before his face, and he was grieved excessively at the want of obedience which his son Camaralzaman manifested towards him. yet, from the love that he bore him, he repeated not what he had said, nor provoked him to anger on the contrary, he showed favour and regard towards him, and treated him with every kind of fondness that could draw affection to the heart.

and engaging manners, resembling a twig of the Oriental willow or an Indian cane, and his cheek supplied the place of the anemone, as his figure did that of the willow-branch He was graceful as the poet hath said in thus describing him—

He appeared and they said Blessed be Allah! Glory be to Him who moulded and perfected him!
He is King of the comely universally, for all of them have become subjects unto him
The moisture of his mouth is like melted honey, and his teeth are like pearls joined together
All charms are united in him alone, and all mankind are confounded at his loveliness.
Beauty hath written upon his cheek, I acknowledge that no one is comely save him.

Now when he had completed another year, his father called him and said to him, O my son, wilt thou not listen to my words? And upon this Camaralzaman fell down upon the floor before his father, through awe and shame, and said to him, O my father, how should I refuse to attend to thy words, when God hath commanded me to obey thee, and to abstain from opposing thee? So the King Shah-Zaman answered, Know, O my son, that I desire to marry thee and to rejoice in thee during my life, and to make thee Sultan over my dominions before my death But when Camaralzaman heard these words of his father, he hung down his head for a while, after which he raised it, and replied, O my father, this is a thing that I will never do, though I be made to drink the cup of perdition. I know that God hath imposed on me the obligation of yielding obedience unto thee, but by His claims upon thee I conjure thee that thou constrain me not to marry and think not that I will marry during the whole course of my life, for I have perused the books of the former and the latter generations, and known all the calamities and misfortunes that have

happened to them through the disturbances occasioned by women, and their endless artifice, and the disasters that have proceeded from them How excellent is the saying of the poet—

He whom shameless women have entrapped will never see deliverance,
Though he build a thousand castles encrusted over with lead,
For their construction will not avail: the fortresses will not profit.
Verily women are treacherous to every one near and distant
With their fingers dyed with henna with their hair arranged in plaits,
With their eyelids painted with khol, they make one to drink of sorrows

And when the King Shah-Zaman heard these words from his son Camaralzaman, and understood the verses which he quoted, he returned him not an answer, from the excess of his affection for him, but treated him with increased favours and consideration

The assembly broke up immediately, and after it was dissolved, the King Shah-Zaman summoned his Vizier, and in private said to him, O Vizier, tell me what I shall do in the affair of my son Camaralzaman, for I consulted thee on the subject of marrying him as preparatory to making him Sultan, and thou advisedst me to do so, and to mention the matter of marriage to him so I proposed it to him, and he disobeyed me acquaint me, therefore, now with that which thou seest to be best The Vizier replied, That which I advise thee to do, O King, is, that thou have patience with him for another year, and when thou desiredst to speak to him after that on the subject of marriage, speak not to him privately, but address him on a judgment-day, when all the Emirs and Viziers are present, and all the troops are

standing before thee Then, when all these are assembled, send to thy son Camaralzaman, and summon him to thy presence, and when he is come, address him on the subject of marriage in the presence of all the Emirs and Viziers, and the Chamberlains and Lieutenants, and other lords of the empire, and the soldiers and the impetuous warriors, for he will be bashful before them, and will not be able to oppose thee in their presence And when the King Shah-Zaman heard these words of his Vizier, he rejoiced exceedingly, he approved of the Vizier's advice, and bestowed upon him a magnificent robe of honour

The King Shah-Zaman had patience with his son Camaralzaman another year, and every day that passed over him, the latter increased in beauty and loveliness, and in elegance and consummate grace, until he had nearly attained the age of twenty years. God clad him with the apparel of comeliness, and crowned him with the crown of perfection his eye was more enchanting than that of Lucifer, and the play of his glance, more seductive than that of the deceiver of Eve his cheeks shone with redness, and his eyelashes scorned the sharp, piercing sword the whiteness of his forehead resembled the shining moon; and the blackness of his hair was like the dark night. The King Shah-Zaman, having attended to the words of the Vizier, waited another year until a festival-day, when the King's court was attended by all the Emirs and Viziers, and the Chamberlains and other lords of the empire, and the soldiers and impetuous warriors. He then sent for his son Camaralzaman, who, when he came, kissed the ground before him three times, and stood before his father with his hands placed together behind his back And his father said to him, Know, O my son, that I have summoned thee on this occasion before the present assembly, with all the troops before

me, for the purpose of giving thee a command, and do not thou oppose me in that which I say. It is, that thou marry; for I desire to marry thee to a daughter of one of the Kings, and to rejoice in thee before my death. But when Camaralzaman heard these words of his father, he hung down his head for a while towards the ground; and afterwards, raising it towards his father, the madness of youth affected him, and the ignorance of a stripling's age, and he replied, As to myself, I will never marry, though I be made to drink the cups of perdition: and as to thee, thou art a man of great age and of little sense. Hast thou not asked me before this day, twice before the present occasion, on the subject of marriage, and I would not consent to the proposal? Then Camaralzaman unclasped his hands from behind his back, and tucked up his sleeves from his arms, before his father, in his anger.

His father was abashed and ashamed, because this had happened before the lords of his empire, and the soldiers who were present at the festival but presently the royal energy returned to him, and he cried out at his son, and terrified him; and, calling to the memlooks, commanded them to seize him. They therefore laid hold upon him; and he ordered them to bind his hands behind him, and they did so, and led him forward before his father. He hung down his head in fear and timidity, his face and his forehead were bespangled with moisture, and his shame and confusion were excessive, while his father abused him and reviled him, saying to him, Wo to thee, O baseborn, and nursling of impurity! How couldst thou presume to make me this reply before my soldiers and armies? But hitherto no one hath chastised thee. Knowest thou not that this which thou hast done, had it proceeded from any one of the common people, it had been disgraceful in him? He then commanded

the memlooks to loose the cords that bound his hands behind him, and to imprison him in one of the towers of the castle The servants, therefore, immediately went into the saloon that was in the tower, and swept it, and wiped its pavement, and they placed in it a couch for Camaralzaman, upon which they spread a mattress and a leather covering, and they put for him a cushion, and a large lantern and a candle, for the place was dark in the daytime. Then the memlooks conducted Camaralzaman into this saloon, and stationed a eunuch at its door And when they had done this, Camaralzaman ascended the couch, with broken spirit and mourning heart. He had already blamed himself, and repented of his injurious conduct to his father, when repentance availed him not, and he exclaimed, Malediction upon marriage and girls and deceitful women! Would that I had attended to my father's command and married, for if I had done so, it had been better for me than being in this prison! Thus did it befall Camaralzaman.

Now as to his father, he remained upon his throne during the rest of the day, until sunset, when he retired with the Vizier, and said to him, Know, O Vizier, that thou has been the cause of all this which hath happened between me and my son, by the advice which thou gavest me, and what dost thou counsel me to do now?—O King, answered the Vizier, leave thy son in the prison for a period of fifteen days then summon him before thee, and command him to marry, for he will never oppose thee again. And the King received this advice of the Vizier, and slept that night with a heart troubled on account of his son; for he loved him excessively, because he had no son beside him The King Shah Zaman used to remain without sleep every night until he put his arm under the neck of Camaralzaman, and then he slept. So he passed

that night with a heart disordered on his account, and remained turning over from side to side as though he were lying upon the burning embers of hell uneasiness overcame him, and sleep visited him not all that night his eyes poured forth tears, and he repeated the words of the poet—

My night is tedious, while the slanderers sleep It is enough that thy heart is terrified by separation
I exclaimed while my night was prolonged by anxiety, O light of the morning wilt thou not return?

But as to Camaralzaman, when night came, the eunuch placed before him the lantern, and lighted the candle, which he placed in a candlestick, and after this, he brought him some food So he ate a little, and sat expostulating with himself for his ill manners towards his father the King Shah-Zaman, saying, Knowest thou not that the son of Adam is a dependant of his tongue, and that the tongue of a man is that which betrayeth him into perils? Thus he continued to expostulate with himself, and to blame himself, until tears overcame him, his aching heart was tortured, and he repented extremely of that which his tongue had uttered against his father And when he had finished his repast, he demanded water to wash his hands, and cleansed them of what adhered to them from the food He then performed the ablution preparatory to prayer, and recited the prayers of sunset and nightfall, after which he sat upon the couch, reciting the Coran He recited the chapters of "The Cow" and "The Family of Emran" and "Ya-Seen" and "The Compassionate" and "Blessed be He in whose hand is the Kingdom" and the "Two Preventives," and finished by supplication, and seeking refuge with God Having done this, he laid himself on the couch, upon a mattress covered with satin, with two facings, and stuffed with ostrich-feathers, and when

he desired to sleep he took off his outer clothes, and slept in a shirt of delicate waxed stuff, having upon his head a blue kerchief, and appearing like the moon in its fourteenth night. He then covered himself with a sheet of silk, and slept, with the lighted lantern at his feet, and the lighted candle at his head, and he continued asleep until the first third of the night had expired, not knowing the hidden event that awaited him, and what God, who knoweth all secrets, had decreed to befall him

Now the saloon and the tower were ancient, and had been deserted for many years, and in the tower was a Roman well inhabited by a Fairy of the posterity of Eblis the Accursed The name of that Fairy was Maimouna the daughter of Damriel, one of the celebrated Kings of the Genii And when Camaralzaman had remained asleep until the first third of the night had passed, this Fairy ascended from the Roman well to repair towards heaven for the purpose of listening by stealth, and on reaching the upper part of the well, she saw a light shining in the tower, contrary to what was usual She had resided in that place for a long period of years, and said within herself, I have never witnessed anything like this before And she wondered at this thing extremely, inferring that some strange cause had occasioned it. She then proceeded in the direction of the light, and found that it issued from the saloon so she entered it, and saw the eunuch sleeping at its door, and when she entered the saloon she found a couch placed there, with the form of a man sleeping upon it, and a lighted candle at his head, and a lighted lantern at his feet, and the Fairy wondered at this light. She advanced towards it by little and little, and, relaxing her wings, stood over the couch, and removed the sheet from his face, and looked at him. She remained for an hour in a state of aston-

ishment at his beauty and loveliness, and found that the light of his face surpassed that of the candle it gleamed with splendour his eyes had been wantoning like those of the gazelle, and were intensely black, his cheeks were brilliantly red, and his eyelids were languishing, his eyebrows were arched, and his odour diffused itself like fragrant musk At the sight of him Maimouna the daughter of Damriel extolled the perfection of God, and exclaimed, Blessed be Allah, the best of Creators!—for this Fairy was of the believing Genii So she continued a while gazing at the face of Camaralzaman, exclaiming, There is no deity but God!—and wishing, but without envy, that she were like him in beauty and loveliness She said within herself, By Allah, I will not injure him, nor suffer anyone to hurt him, but from every evil I will ransom him, for this comely face deserveth nothing save that people should gaze at it and extol the perfection of God but how could his family leave him neglected in this ruinous place? If any of our Marids came up unto him now they would destroy him! The Fairy then bent over him, and kissed him between his eyes, after which she let down the sheet over his face, and covered him with it

Having done this, she spread her wings, and soared aloft towards heaven She rose from the precincts of the saloon, and continued her upward flight through the sky until she drew near to the lowest heaven, when she heard the flapping of wings flying through the air So she proceeded in the direction of their sound, and when she approached the being to whom they belonged, she found him to be an Afrite, named Danhash, whereupon she pounced upon him like a hawk When Danhash, therefore, perceived her, and knew that she was Maimouna, the daughter of the King of the Genii, he feared her, the muscles of his side

quivered, and he implored her favour, saying to her, I conjure thee by the Most Great Name, and by the most noble talisman engraved upon the seal of Solomon, that thou treat me with benevolence, and hurt me not! And when Maimouna heard these words of Danhash, her heart was moved with tenderness towards him, and she said to him, Thou hast conjured me by a mighty oath, but I will not liberate thee until thou hast informed me whence thou art now come.—O mistress, he replied, know that I come from the further extremity of the country of China, and from among the islands, and I will acquaint thee with a wonder that I have beheld this night, and if thou find my words to be true, do thou suffer me to go my way, and write me a document in thine own hand declaring that I am thine emancipated slave, so that no one of the bands of the Genii either of the upper who fly, or of the lower or those who dive, may oppose me. Maimouna said to him, And what hast thou seen this night, O Danhash? Acquaint me, and tell me no falsehood, desiring by thy lie to escape from my hand, for I swear by the inscription engraved upon the stone of the seal of Solomon the son of David (on both of whom be peace!), that, if thy words be not true, I will pluck out thy feathers with my hand, and tear thy skin, and break thy bones. Then the Afrite Danhash the son of Shamhourash the Flyer said to her, If my words be not true, do with me what thou wilt, O my mistress. And he proceeded thus.

I came forth this night from the Interior Islands in the region of China, which are the dominions of the king of Gaiour, the monarch of the Islands and the Seas and the Seven Palaces, and have seen a daughter of that king, than whom God hath created none in her age more beautiful. I know not how to describe her to thee, for my tongue would fail to do so; but I

will mention to thee some of her characteristics as nearly as I can As to her hair, it is like the nights of emigration and separation, and as to her face, it is like the days of union Well hath the poet said in describing her—

She spread forth three locks of her hair one night, and exhibited four nights together,
And she turned up her face towards the moon of heaven, and showed me two moons in the same instant.

She hath a nose like the edge of a polished sword, and cheeks like deep red wine, or like anemones, her lips resemble coral and carnelian, and the moisture of her mouth is more delicious than the best wine, and would quench the fire of the inflamed, her tongue is put in motion by ample intelligence and a ready reply, she hath a bosom that is a temptation to him who beholdeth it—extolled be the perfection of Him who created and finished it! by the side of which are two smooth and round arms, and, as the poet hath said—

She hath hips connected with a slender waist which tyrannise both over me and her
They confound me when I think upon them, and weigh her down when she would rise

Her other charms, the describer cannot reckon, but all that I have mentioned, two delicate feet, the work of the protecting and recompensing Creator, support, and I wondered how they could sustain what was above them Other particulars I omit, for language would fail to describe them, and no sign would convey a just idea of them.

The father of this damsel (continued Danhash) is a mighty King, an impetuous horseman, who crosseth the seas of the surrounding regions by night and day, dreading not death, nor fearing the escape of his foe, for he is a despotic tyrant, and an oppressive con-

queror, he is lord of numerous armies and regions and islands and cities and habitations. His name is the King Gaiour, and he is monarch of the Islands and the Seas and the Seven Palaces. He loved this his daughter, whom I have described unto thee, with exceeding love, so that he collected the treasures of all the other Kings, and with them built for her seven palaces, each of a particular kind The first palace is of crystal, the second, of marble, the third, of the iron of China, the fourth, of onyx and other precious stones, the fifth, of silver, the sixth, of gold, and the seventh, of jewels He filled the seven palaces with varieties of magnificent furniture, and vessels of gold and silver, and utensils of every kind that Kings could require, and commanded his daughter to reside in each palace for a certain period of the year, and then to remove to another of them Her name is the Queen Badoura. When her beauty became celebrated, and her fame spread throughout the surrounding countries, all the kings sent to her father to request her of him in marriage, and he mentioned the subject of marriage to her, but she disliked it, and said to her father, O my father, I have no wish at all to marry, for I am a princess and a queen, ruling over men, and I desire not a man to rule over me Yet the more she showed reluctance to marry, so much the more did her suitors increase in eagerness to possess her All the Kings of the Interior Islands of China sent presents and rarities to her father with letters requesting her as a wife, and he repeated the proposals to her many times, but she opposed his wish, and was angry with him, and said to him, If thou mention the subject of marriage to me again, I will take a sword, and put its hilt upon the floor and its point to my bosom, and lean upon it until it protrude from my back, and thus kill myself So when her father heard these words from her, the light

became darkness before his face, and his heart was tortured excessively on her account, for he feared that she would kill herself He was perplexed respecting both her and the Kings who sought her in marriage from him, and said to her, If thou art determined not to marry, abstain from going out and coming in He then conveyed her into an apartment, and there confined her, commissioning ten confidential female slaves to guard her, and forbidding her to behold the seven palaces, after which, he made it appear that he was incensed against her, and sent letters to all the Kings, informing them that she was afflicted with insanity, and that she had been confined for a year

The Afrite Danhash, having related these facts to the Fairy, said, I go to her, O my mistress, every night, and gaze at her, and enjoy for a long time the sight of her face, and kiss her between her eyes while she lieth asleep, but from my love for her I do her no injury, for her loveliness is surpassing every one who seeth her is jealous of her with respect to his own self I conjure thee, O my mistress, that thou come with me and behold her beauty and loveliness, and justness of form and proportion, and afterwards, if thou desire to chastise me or to enslave me, do it, for it is thine to command, and thine to forbid Then the Afrite Danhash hung down his head towards the earth, and lowered his wings But the Fairy Maimouna, after laughing at his words, and spitting in his face, said to him, What is this damsel of whom thou speakest? She is of no more value than a fragment of base pottery! What wouldst thou say if thou sawest my beloved? By Allah, I thought thou hadst some wonderful tale, or extraordinary story, O accursed! I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralysed with astonishment at him —And what, said

Danhash, is the story of this young man? She answered, Know, O Danhash, that this young man hath experienced the like of that which hath happened to thy beloved, whom thou hast mentioned His father commanded him many times to marry, but he refused, and his father, when he had thus opposed him, was incensed against him, and imprisoned him in the tower in which I reside and as I came forth this night I beheld him.—O my mistress, replied Danhash, show me this young man, that I may see whether he be more beautiful than my beloved, the Queen Badoura, or not, for I do not imagine that there existeth in this age the like of my beloved —Thou liest, rejoined the Fairy, O accursed! O most unlucky of Marids, and most contemptible of Devils! for I am certain that there existeth not the equal of my beloved in these countries Art thou mad, then, that thou comparest thy beloved unto mine?—I conjure thee by Allah, O my mistress, resumed Danhash, that thou come with me to see my beloved, and I will return with thee and behold thine —It must be so, O accursed, said Maimouna, for thou art a knavish Devil, but I will not accompany thee, nor shalt thou go with me, except on the condition of a bet if thy beloved, whom thou holdest to be superior, prove more beautiful than mine, whom I regard as superior, the bet shall be thine and against me, but if my beloved prove to be the more beautiful, the bet shall be mine and against thee The Afrite Danhash replied, O my mistress, I consent to this condition willingly come, then, with me to the islands. But Maimouna said, The place of my beloved is nearer than that of thine here it is beneath us so descend with me to see my beloved, and after that, we will repair to thine Danhash replied, I hear and obey

They then descended, and alighted within the pre-

cincts of the saloon in the tower, and Maimouna, having stationed Danhash by the side of the couch, put forth her hand, and raised the sheet from the face of Camaralzaman, the son of the King Shah-Zaman, whereupon his face beamed and shone, and glistened and glittered Maimouna beheld him, and then, turning her eyes immediately towards Danhash, said to him, Look, O accursed, and be not the basest of fools for I am a maiden, and am fascinated by him So Danhash looked towards him, and remained a while contemplating him, after which, he shook his head, and said to Maimouna, By Allah, O my mistress, thou art excused, but it remaineth to be shown that the female is different from the male yet, by Allah, this thy beloved is, of all men, he who beareth the nearest resemblance to my beloved, in beauty and loveliness and elegance and all perfection both of them have been formed alike in the mould of beauty But when Maimouna heard these words of Danhash, the light became darkness before her eyes, and she struck him with her wing upon his head with such force that he almost experienced his predestined end from the violence of the blow, and she said to him, I swear by the brightness of his glorious aspect that thou shalt go, O accursed, this instant, and lift up thy beloved, and bring her quickly unto this place, that we may put them together, and see them both while they lie asleep side by side then it will be manifest unto us which of them is the more beautiful If thou do not what I have commanded thee forthwith, O accursed, I will burn thee with my fire, and dart at thee my destructive sparks, and scatter thee torn in pieces over the deserts, making thee an example to the stationary and the night traveller So Danhash replied, O my mistress, thy command shall be obeyed, but I know that my beloved is more beautiful, and sweeter

Then the Afrite Danhash flew away immediately, and Maimouna flew with him to guard him, and after they had been absent an hour, they returned conveying the damsel, who was clad in a shirt of delicate Venetian stuff, with two borders of gold embroidered in the most admirable manner, presenting the following verses worked upon the extremity of each sleeve —

Three things have prevented her from paying us a visit, through fear of the spy and the angry envier,
The light of her forehead and the sound of her ornaments, and the constant scent of ambergris inherent in her
Suppose she hide her forehead with the end of her sleeve and pull off her jewels how can she divest her of her odour?

The Afrite and Fairy descended with this damsel, and, having extended her by the side of the young man, uncovered the faces of both, and they bore the strongest resemblance to each other, as though they were twins, or an only brother and sister they were a temptation to the abstinent Danhash and Maimouna began to gaze upon them, and the former said, Verily my beloved is the more beautiful —Nay, replied Maimouna my beloved is the more beautiful Wo to thee, O Danhash! Art thou blind? Dost thou not behold his beauty and loveliness, and justness of stature and form? But hear what I say of my beloved, and if thou be a true lover of her with whom thou art enamoured, say of her as I shall say of my beloved She then kissed Camaralzaman several times, and recited an ode in his praise And when Danhash heard it, he was extremely delighted, and full of admiration, but he said, Thou hast recited these tender verses on thy beloved with thy mind engrossed by him I will now endeavour to recite some, the best that I can think of So he approached

his beloved, Badoura, and, having kissed her between the eyes, looked towards the Fairy Maimouna, and towards his beloved, and recited an ode but with a wandering mind And when he had finished, the Fairy said, Thou hast done well, O Danhash but which of these two is the more beautiful? He answered, my beloved Badoura is more beautiful than thine —Thou liest, O accursed! she replied, for my beloved is more beautiful than thine

Thus they continued contradicting each other, until Maimouna cried out at Danhash and would have laid violent hands upon him, but he abased himself before her, and softening his speech, said to her, Let not the truth be grievous unto thee, annul thy assertion and mine, for we each pronounce in favour of our beloved let each of us, therefore, reject both the opinions, and let us seek one to judge between us with equity, and by his sentence we will abide Maimouna replied, So shall it be She then struck the earth with her foot, when there arose from it an Afrite blind of one eye, and with a diseased skin, his eyes were slit upwards in his face, upon his head were seven horns, and he had four locks of hair hanging down to the ground, his hands were like those of the Kutrub,[1] with claws like the claws of the lion, and his feet were like the elephant's, with hoofs like those of the ass As soon as this Afrite arose, and beheld Maimouna, he kissed the ground before her, and placing his hands together behind his back, said to her, What dost thou require, O my mistress, O daughter of the King? She answered, O Cashcash, I desire that thou judge between me and this accursed Danhash She then acquainted him with the case from first to last, and upon this, the Afrite Cashcash looked upon the face of the young man, and upon that

[1] Some unknown or fabulous animal

of the damsel, and beheld them embracing each other as they lay asleep, the arm of each being under the neck of the other, resembling each other in beauty and loveliness, and equal in charms. The Marid Cash-cash gazed, and wondered at their beauty, and, after he had long kept his eyes upon them, looked towards Maimouna and Danhash, and recited some amatory verses, and then added, By Allah, neither of them is more or less beautiful than the other; but they bear the strongest resemblance to each other in beauty and loveliness, and elegance and perfection; and they are not to be pronounced different from each other in these respects because they are of different sexes. I have to propose, however, another mode of determining the question; and it is this: that we wake each of them without the knowledge of the other; and the one who shall be most inflamed with love for the other shall be confessed to be the inferior in beauty stronge reliness.—Excellent, said Maimouna, is this were that thou hast given, and I approve of it.—And a so, said Danhash, approve of it.

Upon this, therefore, Danhash transformed himself into a flea, and bit Camaralzaman upon his neck, in a soft place: so Camaralzaman put his hand to his neck, and scratched the place of the bite, on account of the violence of the smarting that it occasioned, and moving sideways, found something lying by him, from which proceeded a breath more fragrant than musk, with a body softer than butter. Camaralzaman wondered at this exceedingly, and immediately raised himself. Looking at this person lying by his side, he found it to be a damsel like a precious pearl, or like a shining sun, with a form like the letter Alif,[1] of quinary stature, high-bosomed, and with red cheeks. And

[1] The letter Alif is a slender line. Quinary probably alluded to the height of five palms or feet.

is standing concealed in some place to observe me, while I see him not, and he will witness all that I do with this damsel, and in the morning will reproach me, and say to me, How dost thou say, I have no need of marriage,—and kiss that damsel, and embrace her? So I will withhold myself from her, lest I be exposed before my father I will not touch this damsel from the present moment, nor look towards her, but will only take from her something that may be a token in my keeping and a memorial of her, that there may be a sign between me and her Then Camaralzaman raised the hand of the damsel, and took her ring from her little finger It was worth a large sum of money, for its stone was a precious jewel, and around it were engraved these verses —

Think not that I have forgotten your promises, notwithstanding the length of your alienation
O my lord, be generous and propitious towards me! Perhaps I may kiss your mouth and your cheeks
By Allah I will never relinquish you, though you should transgress the bounds of love

So Camaralzaman took off this ring from the little finger of the Queen Badoura, and having put it on his own little finger, turned his back towards her, and slept

The Fairy Maimouna, when she saw this, rejoiced, and said to Danhash and Cashcash, Have ye seen my beloved, Camaralzaman, how he hath abstained from this damsel? This is the result of the perfection of his excellences Consider how he beheld this damsel and her beauty and loveliness, and yet embraced her not, nor passed his hand over her, but turned his back to her and slept They answered her, We have witnessed his perfect conduct.

Maimouna then transformed herself into a flea, and entering beneath the clothes of Badoura, the beloved

instructed thee to manifest aversion towards me, or hath my father, that ill-omened old man, forbidden thee to speak to me this night?—Camaralzaman then opened his eyes, whereupon her love for him increased. God instilled into her heart a passion for him, and she cast at him a glance which occasioned her a thousand sighs, her heart throbbed, and she said to Camaralzaman, O my master, speak to me! O my beloved, converse with me! O object of my passion, return me a reply, and tell me what is thy name, for thou hast captivated my reason! But all this while, Camaralzaman remained immersed in sleep and replied not a word And the Queen Badoura sighed, and said, Wherefore art thou so self-satisfied? Then she shook him again, and turned over his hand, and seeing her ring upon his little finger, she uttered a cry of astonishment, and said with an amorous manner, Alas! Alas! By Allah, thou art my beloved, and thou lovest me, but thou seemest to affect an aversion towards me, though thou camest to me while I was asleep, and I know not what thou hast done unto me, yet I will not pull off my ring from thy little finger And she searched for something to take from him, and taking off his ring from his finger, put it on hers, instead of her own ring, after which she kissed his mouth and his hands, and placed one of her hands beneath his neck, and the other under his arm, and fell asleep again by his side

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him, Do thou insinuate thyself with him beneath his beloved, and assist him to convey her back to her place; for the night is gone, and the opportunity for the accomplishment of my intention is past. So Danhash and Cashcash advanced towards the Queen Badoura, and insinuated themselves beneath her, and having flown away with her and conveyed her back to her place, restored her to her bed, while Maimouna remained alone gazing at Camaralzaman as he lay asleep, until but little of the night remained, when she went her way

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Now when daybreak came, Camaralzaman awoke from his sleep, and looked to the right and left, but found not the damsel with him So he said within himself, What meaneth this affair? It seemeth that my father would excite in me a desire to marry the damsel who was with me, and, having done this, hath taken her away secretly, that my desire for her may increase He then called out to the eunuch who was sleeping at the door, and said to him, Wo to thee, O accursed! Rise! The eunuch, therefore, arose, his reason wandering from sleep, and brought to him the basin and ewer And Camaralzaman rose, and performed the ablution, recited the morning-prayers, and sat repeating the praises of God Then looking towards the eunuch, he saw him standing in attendance before him, and he said to him, Wo to thee, O Sawab! Who hath come hither, and taken away the damsel from my side while I was asleep? The eunuch said, O my master, what damsel?—The damsel who was sleeping with me this night, answered Camaralzaman And the eunuch was disturbed at his words, and replied, There was no damsel with thee, nor anyone else and how could a damsel come in when I was sleeping behind the door and it was locked? By Allah, O my master, neither male nor female came in

return to thee quickly, and acquaint thee with the affair of that damsel, and relate to thee her story.—By Allah, O ill-omened slave, replied Camaralzaman, if thou hadst not experienced the pains of death, thou hadst not confessed the truth! Go out then to do what thou desirest, and return to me quickly and relate to me the story of the damsel

The eunuch, upon this, went forth, scarcely believing in his escape, and ran without stopping until he went in to the King Shah-Zaman, the father of Camaralzaman, when he found the Vizier by his side, and they were conversing on the affair of Camaralzaman He heard the King say to the Vizier, Verily I have not slept this last night from the trouble of my heart respecting Camaralzaman, and I fear that some evil will befall him from his confinement in that ancient tower it was not at all fit to imprison him But the Vizier replied, Fear not for him by Allah, no harm will happen unto him Leave him imprisoned for a month, that his temper may become softened And while they were thus talking, the eunuch came in to them in the condition above described, and said to the King, O our lord the Sultan, insanity hath befallen thy son, and thus hath he done unto me, and he said to me, A damsel passed this night with me, and went away secretly acquaint me, therefore, with her history But I know not the affair of this damsel And when the Sultan Shah-Zaman heard these words respecting his son Camaralzaman, he cried out, saying, Oh, my son!—and was violently enraged against the Vizier who had been the cause of these events, and said to him, Arise, and ascertain for me the state of my son The Vizier therefore, went, treading upon the skirts of his dress through his fear of the King, and proceeded with the eunuch to the tower The sun had risen, and the Vizier went in to Camaralzaman, and found

then to thy reason, O my master, and no longer trouble thy heart But Camaralzaman, enraged at his words, said to him, O Vizier, that damsel is my beloved, and she is the beautiful creature with the black eyes and the red cheeks whom I embraced last night And the Vizier wondered at his words, and asked him, Didst thou see that damsel this night with thine eye and awake, or in sleep?—O ill-omened old man, said Camaralzaman, dost thou imagine that I saw her with my ear? Nay, I saw her with my eyes, and awake, and turned her over with my hand, and remained awake by her half of the entire night, enjoying the contemplation of her beauty and loveliness, and elegance and amorous aspect, but ye charged her that she should not speak to me, so she pretended to be asleep, and I slept by her side until the morning, when I awoke from my sleep and found her not. The Vizier replied, O my master Camaralzaman, perhaps thou sawest this in thy sleep, and it is the result of confused dreams or vain fancies occasioned by eating a mixture of different kinds of food, or an idea inspired by the wicked devils —O ill-omened old man, exclaimed Camaralzaman, wherefore dost thou too make a jest of me, and tell me that perhaps this is the result of confused dreams, when the eunuch hath confessed to me that the damsel was here, and said to me, I will immediately return to thee and relate to thee her story?

He then instantly arose, and drawing near to the Vizier, grasped his beard in his hand It was a long beard, and Camaralzaman took it and twisted it round his hand, and pulled him by it so that he threw him down from the couch upon the floor, and the Vizier felt as if his soul had departed, from the violence with which his beard was pulled Camaralzaman then continued kicking the Vizier with his feet, and beating

him upon the back of his neck with his hands, until he had almost put an end to him. So the Vizier said within himself, If the slave, the eunuch, saved himself from this mad youth by his lie, it is more fit that I also should save myself by a lie; else he will destroy me: therefore now will I lie and save my life from him; for he is mad: of his madness there is no doubt. Accordingly, he looked towards Camaralzaman and said to him, O my master, be not angry with me; for thy father charged me to conceal from thee the affair of this damsel; but now I am weak and wearied by the beating; for I am become an old man, and have not strength to endure blows: grant me then a short delay, that I may relate to thee the story of the damsel. Upon this therefore he ceased from beating him, and said to him, Why wouldst thou not acquaint me with her history until after beating and disgrace? Arise now, O ill-omened old man, and tell me her story. The Vizier then said to him, Dost thou ask respecting the damsel with the beautiful face and consummate form?—Yes, said Camaralzaman: inform me, O Vizier, who brought her to me and put her to sleep with me, and where she is now, that I may myself go to her And if my father, the King Shah-Zaman, hath done thus unto me to prove me by that beautiful damsel, with the view of my marrying her, I consent to do so. He did all this to me and inflamed my heart with love for that damsel, and afterwards separated her from me, only because of my refusal to marry. But now I consent to marry. I say again, I consent to marry. So acquaint my father with this, O Vizier, and advise him to marry me to that damsel; for I desire none but her, and my heart hath loved none other: arise then, and hasten to my father, and advise him to be quick in marrying me: then return to me soon—immediately.

his eyes down his cheeks, recited the words of the poet—

If I have been guilty of a fault against you, and committed a deed of a shameful nature
I repent of my offence and your clemency will extend to the evil-doer who craveth forgiveness

And upon this, the King arose, and embraced his son Camaralzaman, kissing him between the eyes, and seated him by his side upon the couch Then looking towards the Vizier with the eye of anger, he said to him, O dog of Viziers, wherefore dost thou say of my son such and such things, and terrify my heart on his account? And he turned towards his son, and said to him, O my son, what is the name of this day? —O my father, he answered, to-day is Saturday, and to-morrow is Sunday, and next after it is Monday, then Tuesday, then Wednesday, then Thursday, and then Friday And the King said to him, O my son, O Camaralzaman, praise be to God for thy safety! What is the name of this month, in Arabic?—Its name, he answered, is Zulcada, and it is followed by Zulhaja, and Moharram, and Safar, and Rabia-the-first, and Rabia-the-second, and Jumada-the-first, and Jumada-the-second, and Rejeb, and Shaban, and Ramadan, and Showal[1] So the King rejoiced at this answer exceedingly, and spat in the face of the Vizier, and said to him, O wicked old man, how dost thou assert that my son Camaralzaman hath become insane, when the case is that none hath become insane but thyself? The Vizier shook his head, and was about to speak but it occurred to his mind that he should rather wait a little, to see what would happen

The King then said to his son, O my son, what were those words that thou spakest to the eunuch and the Vizier, when thou saidst to them, I was sleeping

[1] These are the twelve months of the year

with a beautiful damsel this last night? And what is the affair of this damsel whom thou hast mentioned? And Camaralzaman laughed at the words of his father, and answered him, O my father, know that I have not strength to endure jesting; therefore add not to me another word of it; for my temper is straitened by that which ye have done unto me. Know, O my father, that I consent to marriage; but on the condition that thou marry me to that damsel who was sleeping with me this last night; for I am certain that it was thou who sentest her to me and causedst me to be enamoured of her, and that thou sentest to her before the morning, and tookest her away from me. At this the King exclaimed, The name of Allah encompass thee, O my son! Allah preserve thy reason from derangement! What is this damsel of whom thou assertest that I sent her to thee this last night and then sent to take her away from thee before the morning! By Allah, O my son, I have no knowledge of this affair. I conjure thee, then, to inform me. is not this a confused dream, or a fancy resulting from food? For thou passedst this last night with a heart troubled on the subject of marriage, and inspired with fancies by the mention of that subject. Malediction upon marriage and its hour, and upon him who advised me on that matter! There is no doubt but that thy temperament is disturbed on that account, so that thou hast dreamt that a beautiful damsel was embracing thee, and thou believest in thine own mind that thou sawest this awake, when all this, O my son, was a confused dream. But Camaralzaman replied, Abstain from these words, and swear to me by Allah, the Creator, the Omniscient, the Destroyer of the mighty, and the Annihilator of the infidel kings, that thou hast had no knowledge of the damsel or her abode So the King said, By Allah the Great, the God of Moses and

towards his son, and said to him, Verily, some great and important revelation dependeth upon this ring, and that which happened to thee last night with this damsel is a mysterious affair I know not how this visitor came in among us, and no one was the cause of all this but the Vizier I conjure thee, however, by Allah, O my son, that thou be patient, for probably God will dispel this affliction from thee, and send thee complete relief, as the poet hath said—

Probably Fortune will turn its rein, and bring prosperity, for Fortune is changeable
My desires may be blest, and my wants performed, and happy events may follow adverse

O my son, he continued, I have now convinced myself that thou art not insane, but no one can clear up thy affair excepting God Camaralzaman replied, By Allah, O my father, search after this damsel for me, and hasten her coming, else I shall die of anguish Then, with an expression of transport, he looked towards his father, and recited these two verses —

If your promise of an actual interview be false grant the lover an interview or a visit in sleep
But how, they repl ed, can the phantom present itself to the eye of a youth from whom sleep is banished?

O my father, he added, I have not patience to wait for her even an hour And upon this, the King smote his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! No stratagem will avail in this affair! He then took the hand of his son, and led him to the palace, where Camaralzaman laid himself upon the bed of sickness, and his father seated himself at his head, mourning and weeping for his son, and leaving him neither by night nor day

At length the Vizier said to the King, O King of the age, how long wilt thou remain shut up from the

troops with thy son Camaralzaman? Probably the order of the realm may be corrupted by thy estrangement from the lords of thy empire It is incumbent on the wise, when various diseases afflict his body, to apply himself to restoratives for his bones, and it is my advice that thou remove thy son from this place to the pavilion in the palace overlooking the sea, and pass thy time in retirement there with thy son, appointing two days in every week, namely, Thursday and Monday, for the procession of state and for holding the court. So, on those two days, the Emirs and Viziers, and Chamberlains and Lieutenants, and other lords of the empire and chief men of the State, and the impetuous warriors and the rest of the soldiers and subjects, shall come in unto thee and submit to thee their cases, and thou shalt perform their wants and judge between them, and take from them and give to them, and command and forbid, and the rest of the week thou shalt pass with thy son Camaralzaman Thus thou shalt continue to do until God dispel thy grief and his and be not confident, O King, of thy safety from the vicissitudes of fortune and the calamities of time for the wise is always cautious And when the Sultan heard these words of the Vizier, he approved of his advice, and saw that it was suitable to his case it made an impression upon him, and he feared that the order of his realm would be disturbed around him, so he arose immediately, and gave orders to remove his son from that place to the pavilion in the palace overlooking the sea The access to it was over a causeway in the midst of the sea, the width of which was twenty cubits. Around the pavilion were windows overlooking the sea, its floor was paved with coloured marbles, its ceiling was painted with the finest pigments of every colour, and decorated with gold and ultramarine, and they spread in it for Camaralzaman

before her face, and fearing greatly from her power, she said, O my mistress Badoura, what mean these disgraceful words? But the lady Badoura exclaimed, Wo to thee, O ill-omened old woman! Where is my beloved, the beautiful youth with the lovely face and the black eyes and the joined eyebrows, who was with me from nightfall until near daybreak?—By Allah, answered the old woman, I have seen neither a young man nor any other person, and I conjure thee by Allah, O my mistress, that thou jest not in this unreasonable manner, lest our lives be lost, for perhaps this jest may come to the knowledge of thy father, and who will deliver us from his hand? The Queen Badoura said to her, There was a young man passing this last night with me, in countenance the most comely of men—Heaven preserve thy reason! exclaimed the old lady there was no one passing the night with thee And upon this, Badoura looked at her hand, and found the ring of Camaralzaman upon her finger, and found not her own ring So she said to the lady, Wo to thee, O deceitful! Dost thou tell a lie, and say to me, There was no one passing the night with thee,—and swear to me by Allah falsely?—By Allah, replied the confidant, I have not told thee a lie, nor sworn falsely And the lady Badoura was enraged at her; and, drawing a sword that was by her, struck her, and would have killed her But the eunuch and the female slaves cried out at her, and went and acquainted her father with her state

The king, therefore, came immediately to his daughter, the lady Badoura, and said to her, O my daughter, what is the matter with thee?—O my father, said she, where is the young man who was sleeping by my side this last night! Her reason fled from her head, and she began to look to the right and left, and then rent her vest to its skirt So when her

father saw her do thus, he ordered the female slaves and eunuchs to seize her, and they laid hold upon her, and bound her, and put a chain of iron upon her neck, and attached her to a window of the palace Now as to her father, the world became strait unto him, for he loved her, and her state was grievous to him He therefore summoned the astrologers and sages, and those skilled in [magic] characters, and said to them, Whosoever cureth my daughter of her present disorder, I will marry him to her, and will give him half of my kingdom, and whoso faileth to cure her, I will strike off his head, and hang it over the palace-gate And so he continued to do until he had cut off, on her account, forty heads He sought all the sages, but all the people held back from attempting her cure, and all the sages were unable to restore her her case perplexed the men of science, and those skilled in [magic] characters

The lady Badoura remained in the same state for three years Now she had a foster-brother named Marzavan, who had travelled to the most remote countries and been absent from her during all that period He loved her with an excessive love, greater than the love of brothers, and when he came back, he went in to his mother, and inquired of her respecting his sister, the lady Badoura So she said to him, O my son, insanity hath befallen thy sister, she hath been in this state for three years, with a chain of iron upon her neck, and the physicians have been unable to cure her And when Marzavan heard these words, he said, I must visit her perhaps I may discover her ailment, and be able to cure her His mother, therefore, when she heard him say this, replied, Thou must visit her, but wait until to-morrow, that I may devise some stratagem to forward thy purpose She then walked to the palace of the lady Badoura, and, accost-

ing the eunuch who was charged to keep the door, gave him a present, and said, I have a daughter who was brought up with the lady Badoura, and I have married her, and in consequence of that which happened to thy mistress, her heart became greatly concerned for her state. I therefore beg of thy goodness that my daughter may pay her a short visit, to see her, and then return by the way that she came, without any person's knowing of her visit. The eunuch replied, That will be impossible, except at night so after the Sultan shall have come to see his daughter, and gone forth, enter thou with thy daughter

The old woman then kissed the hand of the eunuch, and went forth to her house, and at the commencement of the next night she arose immediately, and taking her son Marzavan, clad him in a suit of women's attire, after which she placed his hand in her own, and conducted him into the palace She advanced with him until she brought him to the eunuch, after the departure of the Sultan from his daughter, and when the eunuch saw her, he arose, and said to her, Enter, but prolong not thy stay. So when the old woman entered with her son Marzavan, he saw the lady Badoura in the state already described, and he saluted her, after his mother had taken off his women's apparel Marzavan then took forth the books that he had brought with him, and lighted his candle But the lady Badoura, looking at him, recognised him, and said to him, O my brother, thou hast been travelling, and tidings of thee have been suspended —True, he replied, but God hath restored me in safety, and I desired to travel again, and nothing preven ed me from doing so excepting this news that I have heard respecting thee, in consequence of which my heart hath been tormented on thine account, wherefore I have come to thee in the hope that I may discover thy disorder

and be able to cure thee But she said, O my brother, dost thou imagine it to be madness that hath befallen me? Then, making a sign to him, she recited these two verses —

They said Thou ravest upon him whom thou lovest
And I replied The sweets of life are only for the mad
Well I am mad then bring me him upon whom I rave, and if he cure my madness do not blame me

So Marzavan perceived that she was in love, and he said to her, Acquaint me with thy story, and with all that hath happened to thee perhaps God may discover to me that which may bring thee deliverance The lady Badoura therefore replied, O my brother, hear my story It is this —I awoke from my sleep one night, in the last third of the night, and, sitting up, beheld by my side a young man, the most beautiful of youths, such as the tongue cannot describe, like a twig of the Oriental willow, or an Indian cane So I thought that my father had ordered him to act thus, to tempt me by him, for he had required me to marry, when the Kings demanded me of him to wife, and I refused, and this idea prevented my rousing him I feared that, if I embraced him, he would perhaps acquaint my father with it. And when I awoke in the morning, I found his ring in the place of my own This is my story, and, O my brother, my heart hath been devoted to him ever since I beheld him, from the excess of my passion and desire I taste not the savour of sleep, and have no occupation but that of pouring forth floods of tears, and reciting verses, night and day See, then, O my brother, how thou canst assist me in my affliction Upon this, Marzavan hung down his head towards the ground for a while, wondering, and knowing not what to do He then raised his

head, and said to her, All that hath occurred to thee is true, and verily the story of this young man hath wearied my imagination, but I will travel about through all the countries, and search for the means of thy restoration Perhaps God will accomplish it by my hand Have patience, therefore, and be not disquieted Having thus said, he bade her farewell, praying that she might be endowed with patience, and departed from her

He returned to the house of his mother, and slept that night, and when the morning came he prepared for travelling So he went forth, and continued journeying from city to city and from island to island for the space of a whole month, after which he entered a city called El-Tarf, and inquired the news of the people, hoping to find the remedy of the Queen Badoura Whenever he had entered a city or passed by it, he had heard it said that the Queen Badoura, the daughter of the King Gaiour, had been afflicted by insanity, and he ceased not to inquire the news until he arrived at the city of El-Tarf, when he heard that Camaralzaman, the son of the King Shah-Zaman, was sick, and that distraction and insanity had afflicted him When Marzavan, therefore, heard his story, he asked some of the people of that city respecting his country and capital, and they answered him, The islands of Khaledan, and between us and them is a voyage of a whole month by sea, but by land, the journey is six months

So Marzavan embarked in a ship bound for the Islands of Khaledan The ship was fitted for the voyage, and the wind was favourable to her for the space of a month when the city appeared before them, but when they had come in sight of it, and had almost gained the shore, there arose against them a tempestuous wind, which carried away the yard, and the sails fell

into the sea, and the vessel was capsized with all that it contained Everyone sought his own safety, but as to Marzavan, the force of the current bore him along until it conveyed him beneath the King's pavilion, in which was Camaralzaman It happened, in accordance with destiny, that the Emirs and Viziers had assembled in attendance upon him, and the King Shah-Zaman was sitting with the head of his son Camaralzaman in his lap, and a eunuch was whisking the flies from him Camaralzaman for two days had neither eaten nor drunk, nor had he spoken and the Vizier, standing at his feet, near the window looking over the sea, raised his eyes, and beheld Marzavan about to be destroyed by the current, and at his last gasp whereupon his heart was moved with pity for him, and, approaching the Sultan, he stretched forth his head towards him, and said, I beg thy permission that I may descend to the court of the pavilion and open its gate, that I may save a man who is at the point of drowning in the sea, and turn his anguish into joy Perhaps God, on that account, may deliver thy son from his present affliction The Sultan replied, All that hath befallen my son hath been caused by thee, and probably if thou deliver this drowning man, he will discover our affairs, and behold my son in this

hair of his head, and drew him up, and Marzavan came forth from the sea in a state of insensibility, with his stomach filled with water, and his eyes protruding. The Vizier waited until his spirit returned to him, and then took off from him his clothes, and clad him with others, putting on his head one of the turbans of his young men, after which he said to him, Know that I have been the means of thy deliverance from drowning, and be not thou the means of my death and of thine own —How so? said Marzavan. The Vizier answered, Because thou wilt now come up and pass among Emirs and Viziers, all of them silent, speaking not, on account of Camaralzaman, the son of the Sultan And when Marzavan heard the mention of Camaralzaman, he knew him, having heard his story in the countries whence he had come, but he said, Who is Camaralzaman? The Vizier answered, He is the son of the Sultan Shah-Zaman, and is sick, laid upon his bed, without rest, knowing not night from day He hath almost parted with life, from the wasting of his body, and become numbered among the dead; he passeth the day in burning, and the night in torment, and we have despaired of his life, and made sure of his dissolution Beware of looking at him, or at any place but that whereon thou puttest thy foot, else thy life and mine will be sacrificed Marzavan then said, I conjure thee by Allah to acquaint me respecting this youth whom thou hast described to me, and to tell me what is the cause of this state in which he is. So the Vizier replied, I know no cause of it, save that his father, three years ago, required him to marry, and he refused, and he awoke in the morning and asserted that he had been sleeping and saw by his side a damsel of surpassing beauty, such as confounded the reason and baffled description, and he told us that he had taken off her ring from her finger and put it on his

own finger, and put his ring on her finger, and we know not the mystery of this affair By Allah, then, O my son, come up with me into the pavilion, and look not at the King's son After that, go thy way For the heart of the Sultan is filled with rage against me So Marzavan said within himself, By Allah, this is what I sought! He then followed the Vizier until he came to the pavilion; and the Vizier seated himself at the feet of Camaralzaman But as to Marzavan, he forthwith advanced until he stationed himself before Camaralzaman, and looked at him, whereupon the Vizier became as one dead, and, looking at Marzavan, made signs to him that he should go his way, but Marzavan feigned to take no notice He continued gazing at Camaralzaman, and, knowing that he was the object of his search, said, Extolled be the perfection of Him who hath made his stature like hers, and his complexion like hers, and his cheek like hers! So Camaralzaman opened his eyes, and listened, and when Marzavan saw that he was listening to his words, he recited these verses —

I see thee full of ecstasy and anxiety and melody
delighting in describing the charms of beauty
Art thou smitten by love or struck by arrow? For
this is the habit of none but the wounded
Give me cups of wine that to drink and sing to me
the praises of Selma and Rabab and Nom
I am jealous of the garments upon her limbs when she
covereth with them her delicate body
And I envy the cups that touch her mouth when she
putteth them upon the kissing place
Think me not killed by a keen-edged sword for I
have been wounded with the arrows of eyes
When we met each other I found her fingers dyed red
as though stained with the juice of anbam

[1] A name given to Brazil wood and to Dragon's blood II —18

And she said, while she kindled a flame in my vitals speaking as one who concealeth not love,
Have patience this is not a dye that I have used, and do not accuse me of falsehood and deceit,
But when I had seen thee lying asleep, with my hand and my arm and my wrist uncovered
I shed tears of blood at parting, and wiped them with my hand, so my fingers were stained with the blood
Had *I* wept before *her*, in my passion for her, I had eased my soul before repentance came,
But *she* wept before *me* her tears drew mine, and I said, The merit belongs to the precedent.
Blame me not for loving her, for I swear by love, that I am full of torment on her account.
I weep for one whose face beauty hath adorned, and like whom there is none among the Arabs or foreigners
She hath Lukman's wisdom, and Joseph's form, and David's sweet voice, and Mary's chastity,
While *I* have Jacob's grief and Jonah's regret, and Job's affliction, and Adam's condition
Yet kill her not, though I die of my passion for her, but ask her why she held my blood as lawful to her

When Marzavan recited these verses, the words descended upon the heart of Camaralzaman as coolness and health, and, turning his tongue in his mouth, he made a sign to the Sultan with his hand, as though he would say, Let this young man sit by my side And when the Sultan heard these words of his son Camaralzaman, after he had been enraged against the young man, and determined to strike off his head, he rejoiced exceedingly He arose, and seated Marzavan by the side of his son, and, accosting him with kindness, said to him, From what country art thou? He answered, From the Interior Islands, from the dominions of the King Gaiour, the lord of the Islands and Seas, and of the Seven Palaces And the King Shah-Zaman said, Perhaps relief may come to my son

have entirely recovered from thy disorder Then the King Shah-Zaman recited to his son these two verses —

If I found myself possessed of every delight and the world were mine with the empire of the ancient kings,
It were less unto me than the wing of a gnat if mine eye did not also behold thy form

Having thus said, he equipped Camaralzaman, together with Marzavan, giving orders that they should be furnished with six horses, and a dromedary to carry the money, and a camel to carry the water and food, and Camaralzaman forbade that anyone should go forth with him to attend upon him So his father bade him farewell, and pressed him to his bosom, saying to him, I request thee, by Allah, do not be absent from me more than one night, and during that night, sleep will be forbidden unto me

Camaralzaman and Marzavan then went forth, and mounted two horses, having with them the dromedary bearing the money, and the camel laden with the water and the food, and, turning their faces towards the open country, proceeded the first day until evening, when they alighted and ate and drank, and fed their beasts and rested a while After this they mounted again and journeyed on, and continued on their way for the space of three days, and on the fourth day they came to a spacious tract in which was a forest, where they alighted Marzavan then took the camel and one of the horses, and slaughtered them, cut off their flesh, and stripped their bones, and, taking from Camaralzaman his shirt and drawers, rent them in pieces, and daubed them with the blood of the horse He also took Camaralzaman's upper garment, and tore it, and daubed it with the blood, and threw it in a spot where the road divided, after which they ate and drank and proceeded So Camaralzaman asked Marzavan the

station thyself beneath the King's palace, and call out, I am the calculator, the writer, the astrologer! Where, then, is he who desireth to consult me? For the King, as soon as he heareth thee, will send for thee, and introduce thee to his daughter, thy beloved, and when she beholdeth thee, the madness that she suffereth will cease, and her father, rejoicing in her safety, will marry her to thee, and divide his kingdom with thee, for he hath imposed this condition on himself

So Camaralzaman took the advice of Marzavan, and went forth from the Khan, wearing the dress and having with him the set of instruments which we have described, and walked on until he stationed himself beneath the palace of the King Gaiour, when he called out, I am the writer, the calculator, the astrologer! I perform the ceremonies of marriage-contracts, and write sure charms, and make calculations, and write the geomantic characters by which questions are determined! Where, then, is he who desireth to consult me? And when the people of the city heard these words, as they had not for a long time seen a calculator or an astrologer, they stood around him and gazed at him, and, wondering at the beauty of his form and the elegance of his youth, they said to him, We conjure thee, by Allah, O our lord, expose not thyself in this manner through thy ambition to marry the daughter of the King Gaiour, but turn thine eyes towards these heads that are hung up, for their owners have all of them been killed on this account, and their ambition led them to perdition. But Camaralzaman regarded not their words On the contrary, he raised his voice, and cried again, I am the writer, the calculator! I bring near the objects of desire to the desirer! The people still besought and forbade him, but instead of hearing their words, he again raised his

man went on before him; and the eunuch began to say to him, Wo to thee! Hasten not to thine own destruction. By Allah, I never knew any astrologer but thee hasten to his own destruction! But thou knowest not the calamities that are before thee. The eunuch then stationed Camaralzaman behind the curtain which was over the door; and Camaralzaman said to him, Which of the two modes will be more agreeable to thee: my treating and curing thy mistress here, or my going in to her, and curing her within the curtain? And the eunuch wondered at his words, and answered him, If thou cure her here, it will be a greater proof of thy excellent skill. Upon this, therefore, Camaralzaman seated himself behind the curtain, and, taking forth the ink-case and pen, wrote upon a paper these words:—

He whom estrangement hath afflicted is to be cured by the performance of the engagement of his beloved: but misery is the lot of him who hath despaired of his life, and made sure of his dissolution, for whose sorrowful heart there is no supporter or helper, and for whose sleepless eye there is no reliever from anxiety; who passeth his day in burning, and his night in torture: whose body hath suffered continual wasting; and to whom no messenger hath come from his beloved. He then wrote these verses —

I write with a heart devoted to thinking of thee, and with a wounded eyelid shedding tears of blood,
And a body clad by ardent longing and grief with the garment of leanness and brought into subjection
I complain unto thee of the torment of my love, and the utter exhaustion of my patience
Be favourable, then, and merciful and indulgent, for my heart is breaking through the violence of my passion

And beneath these verses he wrote —The restoration of the heart is effected by union with the beloved,

and God is the only physician who can cure him whom the object of his affection hath oppressed If you or we have been deceitful, may the deceiver be disappointed. There is nothing more charming than a lover who is faithful to an unfeeling object of affection Then, at the foot of his letter, he wrote thus —From the distracted and distressed, the passionate and perplexed, whom longing and ardent desire have disquieted, the captive of transport and distraction, Camaralzaman, the son of Shah-Zaman, to the peerless one of her age, and the pre-eminent among the beautiful Houries the lady Badoura, the daughter of the King Gaiour —Know that I pass my night in sleeplessness, and my day in perplexity, suffering from excessive wasting and sickness, and love and desire, uttering abundant sighs, and pouring forth torrents of tears, the slave of love, the victim of passion, persecuted by desire, the companion of disease I am that restless one whose eye never sleepeth, the slave of love whose tears are never interrupted the fire of my heart is never extinguished, and the flame of my desire never disappeareth After this, he wrote upon the margin of the letter this admired verse —

Peace from the treasures of the grace of my Lord be on her who possesseth my soul and my heart.

And he added—

Grant me some words of your conversation that you may show me pity or that my heart may be at rest.
From the excess of my love for you and my transport I make light of that which rendereth me abject.
God guard a people whose abode was distant from me and whose secret I kept in every situation!
But now fortune in its kindness hath favoured me and brought me to the threshold of the beloved
I beheld Badoura in the bed by my side and by her sun the moon of my fortune was brightened

Then, having sealed the letter, he wrote these verses in the place of the address.—

Inquire of my letter what my pen hath written, and the characters will acquaint thee with my transport and anguish
My hand is writing while my tears are flowing, and my desire complaineth of my disorder to the paper
My tears cease not to pour upon the paper If they stopped, I would cause them to be followed by my blood

And he added this other line.—

I have sent thy ring which I took in exchange when we were together then send me mine

(For he had enclosed the ring of the lady Badoura in the letter.)

He then handed the letter to the eunuch, who took it and went in with it to the lady Badoura and she received it from his hand, and found in it her ring And when she read it, and understood its object, she knew that her beloved was Camaralzaman, and that it was he who was standing outside the curtain, whereupon her reason fled, through the joy that she experienced She arose immediately, and, pressing her feet against the wall, strained with all her might against the iron collar, and broke it from her neck, together with the chains, and went forth, and threw herself upon Camaralzaman, kissing his mouth like a pigeon feeding its young She embraced him in the violence of her passion, and said to him, O my master, do I see this awake or in sleep, and hath God indeed graciously granted us our reunion? She then praised God, and thanked him, for reuniting her after her despair. And when the eunuch saw her in this state, he went running to the King Gaiour, and, kissing the ground before him, said to him, O my lord, know

that this astrologer is the wisest of all the astrologers, for he cured thy daughter while he stood behind the curtain, and went not in to her —Is this news true' said the King —O my lord, answered the eunuch, arise and see her, how she hath broken the chains of iron and come forth to the astrologer, kissing and embracing him.

So the King Gaiour arose and went in to his daughter, and when she beheld him, she arose, and covered her head. The King, rejoicing at her restoration, kissed her between her eyes, for he loved her excessively, and then graciously addressed Camaralzaman, asking him respecting his condition, and saying, From what country art thou' Therefore Camaralzaman acquainted him with his rank, and informed him that his father was the King Shah-Zaman, relating to him the whole story from beginning to end, and acquainting him with all that happened to him with the lady Badoura, and how he had taken her ring from her finger, and she had put on his ring At this the King Gaiour wondered, and said, Your story must be recorded in books, and read after you, age after age Then immediately he summoned the Cadies and witnesses and performed the lady Badoura's contract of marriage to Camaralzaman, and gave orders to decorate the city for seven days. A banquet was prepared the city was decorated, and the people praised God for his having caused the lady Badoura to fall in love with a handsome young man of the sons of the kings The women displayed her before him, and the marriage was concluded, and on the following day the King made a feast, to which all [who desired] of the inhabitants of the Interior and Exterior Islands were admitted, and the feast was continued during a whole month

After this, Camaralzaman thought upon his father,

and dreamt that he saw him, and that he heard him say, O my son, dost thou act thus towards me? He therefore awoke sorrowful, and acquainted his wife with the dream So she went in with him to her father, and, having informed him of this, they begged his permission to set forth on the journey, and he gave permission to Camaralzaman, but the lady Badoura said, O my father, I cannot endure his separation Wherefore he replied, Journey thou with him He granted her permission to remain with Camaralzaman a whole year, and desired her after that to pay him, her father, an annual visit, whereupon she kissed her father's hand, and Camaralzaman did the same The King Gaiour then fitted out his daughter and her husband he prepared for them the furniture for the journey, sent forth for them the horses and dromedaries, together with a litter for his daughter, loaded for them the mules and dromedaries, and provided them with all that they required for the journey And on the day of departure, he bade farewell to Camaralzaman, and bestowed upon him a magnificent dress of gold stuff adorned with jewels, presenting him also with a treasure of wealth, and giving him a charge respecting his daughter Badoura After which he went forth with them both to the limits of the Islands, where he bade farewell again to Camaralzaman, and, going in to his daughter Badoura as she reposed in the litter, embraced her, and wept. Then coming out from her, he went to her husband, and again bade him farewell, and kissed him, and having done this, he parted from them, and returned to his Islands with his troops, after he had ordered Camaralzaman and his wife to continue their journey

So Camaralzaman and the lady Badoura proceeded with their attendants the first day and the second and the third and the fourth, and continued for the space

of a month. They then alighted in a spacious meadow, abounding with herbage, and in it they pitched their tents, and ate and drank and rested. And when the lady Badoura slept, Camaralzaman went in and found her asleep, clad in a silken shirt of apricot colour, and with a coif of gold stuff adorned with jewels upon her head, and he observed a precious stone, red like andam, tied to the band of her trousers, with two lines of writing, in characters not to be read, engraved upon it. Camaralzaman, wondering at this, said within himself, If this precious stone were not a thing of great importance to her she would not have tied it thus upon the band of her trousers, and so concealed it, that she might not suffer it to be away from her. What then can she do with this, and what can be the secret property that it possesseth? He then took it and went forth with it from the tent to look at it in the light, but as he was examining it, lo, a bird pounced upon it, and having seized it from his hand, flew away with it, and then alighted with it upon the ground.

Camaralzaman, fearing to lose the precious stone, ran after the bird, but the bird proceeded at the same rate as Camaralzaman, who continued running after it from valley to valley and from hill to hill until night came and darkness commenced, when the bird went to roost upon a high tree, while Camaralzaman stood beneath it, confounded, and faint with hunger and fatigue. He thought himself lost, and desired to return, but knew not the place from which he had come, and, night overtaking him he exclaimed, There is no strength nor power but in God, the High, the Great! He then slept beneath the tree upon which the bird was roosting until the morning, when he awoke from his sleep, and found that the bird had just risen and flown from the tree. So he walked

after it, and the bird continued flying by little and little at the same rate as that at which Camaralzaman walked, upon seeing which, he smiled, and said, Allah! it is wonderful that this bird yesterday flew at the same rate as I ran, and to-day, knowing that I am tired, and cannot run, flieth at the same rate as I walk! Verily this is wonderful! But I must follow this bird, and it will either lead me to the preservation of my life or to my death So I will follow it whithersoever it goeth, for at all events it will not stay but in an inhabited country He then continued following the bird, which passed every night upon a tree, and he followed it for the space of ten days, feeding upon the plants of the earth, and drinking of the rivers, after which he came in sight of a city, and the bird darted into this city as rapidly as a glance, and disappeared from Camaralzaman, who knew not whither it had gone Upon this he wondered, and exclaimed, Praise be to God who hath preserved me, so that I have arrived at this city! Then seating himself by some water, he washed his hands and feet and face, and rested a while, reflecting upon his former life of ease, and considering his present state of distance from his country and his friends, and of hunger and weariness

Having thus rested, he entered the gate of the city, not knowing whither to go, and walked through the whole of the city He had entered by the land-gate, and he walked on till he went forth from the sea-gate, without meeting any one of its inhabitants The city was on the shore of the sea, and when he had gone forth from the sea-gate, he walked on until he came to the gardens of the city, and he entered among the trees, and went and stood by the gate of one of the gardens, whereupon the gardener came forth to him, and welcomed him, saying to him, Praise be to

God that thou hast escaped the people of this city! Enter then this garden quickly, before any one of its inhabitants see thee. So, upon this, Camaralzaman entered the garden, with a wandering mind, and said to the gardener, What is the history of the inhabitants of this city? The gardener answered, Know that the people of this city are all of them Magians; and I conjure thee by Allah to tell me how thou camest to this place, and what was the reason of thy entering our country. Camaralzaman, therefore, acquainted him with all that had happened to him; and the gardener wondered at it extremely, and said to him, Know, O my son, that the lands of the Faithful are distant from hence: between them and this place is a distance of four months' voyage by sea; and by land, a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the Mohammedan lands, proceeding hence to the sea of the Ebony Islands, and thence to the Islands of Khaledan, whose King is the Sultan Shah-Zaman. And upon this, Camaralzaman meditated within himself a while, and knew that there was no plan more suitable for him than that of his remaining there with the gardener, and becoming his assistant for a fourth of the produce. So he said to him, Wilt thou take me as thy assistant on the condition of my receiving the fourth of the produce in this garden? And the gardener answered, I hear and obey. He then instructed him in the conducting of the water among the trees, and Camaralzaman occupied himself in doing this, and in hoeing up the grass: the gardener clad him with a blue vest reaching to his knees; and he betook himself to watering the trees, pouring forth floods of tears and reciting verses by night and day on the subject of his beloved Badoura.

But as to his wife, the lady Badoura, she awoke

from her sleep and asked for her husband, Camaralzaman, but found him not, and feeling the knot of the band of her trousers, she found that it was untied, and that the precious stone was lost, whereupon she said within herself, O Allah! this is wonderful! Where is my beloved? It seemeth that he hath taken the stone, and gone, and knoweth not the secret virtue that it possesseth Whither can he be gone? Some wonderful event must have occasioned his departure, for he cannot willingly part from me for an hour Accursed be the stone, and the hour when it brought this mischief! She then reflected, and said within herself, If I got forth to the attendants and acquaint them with the loss of my husband, they will covet me I must therefore have recourse to stratagem So she put on some clothes of Camaralzaman, and a turban like his, and, having thrown a litham over part of her face, put into her litter a slave-girl, after which she went forth from her tent, and called out to the young men, who immediately brought her the horse, and she mounted, giving orders to bind on the burdens They accordingly did this, and proceeded, and she concealed her case, for she resembled Camaralzaman, so that no one doubted her to be really him She continued her journey together with her attendants, days and nights, until she came in sight of a city overlooking the sea, and by it she alighted, and there she pitched her tents, for the sake of taking rest. She then asked the name of this city, and was answered, This is the city of Ebony, and its King is the King Armanos, who hath a daughter named Hayatalnefous

Now when the lady Badoura had alighted here to rest, the King Armanos sent a messenger from his palace to learn for him the tidings of this (supposed) King who had encamped outside the city So the messenger, on coming to their party, inquired of them,

and they acquainted him that this was a King's son who had wandered from his way, and who was journeying to the Islands of Khaledan, to the King Shah-Zaman The messenger, therefore, returned to the King Armanos, and acquainted him with the news, and as soon as the King heard it, he descended with the lords of his empire to visit the stranger As he approached the tents, the lady Badoura advanced towards him on foot, and the King Armanos alighted, and they saluted each other He then took her and conducted her into the city, and went up with her into his palace, where he gave orders to prepare a banquet, and to convey her to the mansion of entertainment, and there she remained three days

After this, it happened that the lady Badoura had entered the bath, and she displayed a face shining like the full moon, so that all who beheld her were filled with admiration of her beauty, and she was clad in a vest of silk embroidered with gold, and adorned with jewels. The King Armanos then accosted her graciously, and said to her, Know, O my son, that I am now a very old man, and in my life I have never been blest with a child, excepting a daughter, who resembleth thee in form and stature, and in beauty and loveliness. I am unable any longer to fulfil the duties of a King Wilt thou, then, O my son, reside in my land, and dwell in my country? If so, I will marry thee to my daughter, and give thee my kingdom Upon this the lady Badoura hung down her head, and her forehead became moistened by bashfulness. She said within herself, What can be done, seeing that I am a woman? If I disobey his command, and depart, probably he will send after me an army and kill me; and if I obey him, probably I shall be disgraced. I have lost my beloved Camaralzaman, and know not what is become of him, and I have no means of preserving

myself, unless by assenting to his desire, and residing with him until God accomplish what must come to pass She then raised her head, and paid submission to the King by saying, I hear and obey Whereupon the King rejoiced, and gave orders to proclaim throughout the Ebony Islands that rejoicings should be celebrated and the houses decorated. He assembled the Chamberlains and Lieutenants, and Emirs and Viziers, and the other lords of his empire, and the Cadies of his city, and having abdicated the throne, appointed the lady Badoura Sultan in his stead, and clad her with the royal vestments All the Emirs presented themselves before her, complaining not of her youth, and every one of them who looked at her was astonished at her extreme beauty and loveliness

So when the lady Badoura had been created Sultan, and the drums had been beaten to announce the joyful event, the King Armanos prepared his daughter Hayatalnefous for her marriage, and after a few days, they introduced the lady Badoura to the lady Hayatalnefous. They resembled two full moons by the side of each other, or two suns that had risen together, and when the attendants had closed the doors upon them, and let down the curtains, after they had lighted the candles for them, and spread the bed, the lady Badoura sat with the lady Hayatalnefous, and, reflecting upon her beloved Camaralzaman, her grief became violent, and she poured forth tears, and recited some verses commencing thus—

O ye who have quitted me with my heart full of trouble, your absence hath left no life in my body!

Then sitting by the side of the lady Hayatalnefous, she kissed her upon the mouth, and, arising abruptly, performed the ablution, and continued praying until the lady Hayatalnefous had fallen asleep, when she

entered the bed, and turned her back to her till the morning And when the morning arrived, the old King and his wife came in to their daughter, and asked her how she was So she acquainted them with what had happened, and with the verses that she had heard

But the Queen Badoura, having gone forth, seated herself on the throne, and the Emirs and other lords of the empire, and all the chiefs and soldiers, went up to her, and congratulated her on her accession to the throne, kissed the ground before her, and prayed for her, while she accosted them with smiles, bestowed upon them robes of honour, and increased the fiefs of the Emirs. So all the soldiers and people loved her, and prayed for the continuance of her reign, having no doubt that she was a man, and she commanded and forbade, and dispensed justice and equity, liberated the persons who were confined in the prisons, and abolished the custom-taxes She continued sitting in the hall of judgment until night, and then entering the chamber that was prepared for her, found the lady Haiatalnefous sitting there She therefore seated herself by her side, and patted her on the back, caressed her, and kissed her between the eyes, and then, as before, recited some verses deploring the absence of her husband, after which, she rose upon her feet, and having wiped away her tears, performed the ablution and prayed, and continued praying until sleep overcame the lady Haiatalnefous The Queen Badoura then laid herself by her side, and so remained until the morning; when she arose, and performed the morning-prayers, seated herself upon the throne, and commanded and forbade, and administered justice and equity In the mean time, the King Armanos went in to his daughter, and made his inquiries. So she informed him of all that had happened to her, repeating to him the verses which the

Queen Badoura had recited, and said to him, O my father, I have never beheld anyone more sensible or more bashful than my husband, but he only weepeth and sigheth. Her father, therefore, replied, O my daughter, have patience with him yet this third night only; and if he show thee not proper attention, we shall know what course to pursue with him I will divest him of the regal authority, and banish him from our country, Thus he agreed with his daughter to do, and thus he resolved in his mind

Queen Badoura hung down her head towards the ground, and was perplexed at her case, saying within herself, If I oppose his wish, I perish, and if I obey him, I am disgraced; but I am now Queen of all the Ebony Islands, and they are under my rule, and I cannot meet again with Camaralzaman unless in this place, for there is no way by which he can return to his country but by the Ebony Islands. I will therefore commit my case unto God, who is the best director. She then said to Hayatalnefous, O my beloved, my neglect of thee hath been involuntary And she related to her all that had befallen her from beginning to end, adding, I conjure thee by Allah to conceal my case and to keep my secret until God reunite me with my beloved Camaralzaman, and after that we shall see what will happen. Upon this, Hayatalnefous was filled with the utmost wonder, and, being moved with pity for her, prayed for her reunion with her beloved, and said to her, O my sister, fear not nor be alarmed, but have patience until God accomplish that which must come to pass The bosoms of the ingenuous are the sepulchres of secrets, and thy secret I will not reveal Then they toyed together, and embraced each other, and slept until near the call to morning-prayers, when the mother of Hayatalnefous came in to her, and was satisfied with her report. The Queen Badoura, after performing the morning-prayers, repaired to the hall of judgment, and there, seated upon the throne, judged the people, and the King Armanos was rejoiced at what he heard, his bosom expanded, and he gave banquets, and thus they continued for a length of time Such were the adventures of Camaralzaman and the Queen Badoura

But as to the King Shah-Zaman,—after the departure of his son to the chase, accompanied by Marzavan, as already related, he waited until the second

night, and when his son came not, his reason was perplexed, and he slept not that night. He became in a state of the utmost disquiet, his excitement was excessive, and he burned with anxiety, and scarcely had the day broke when he arose He sat expecting his son until midday, but he came not, and his heart became impressed with a dread of separation, and he burned with fears for his son He wept until he wetted his clothes with his tears, and then, wiping away the tears, he issued a proclamation commanding his forces to march, and urging them to undertake a long expedition So all the troops mounted, and the Sultan went forth with a heart tortured for his son, and full of grief He disposed his army in six divisions, on the right and left, and before and behind, and said to them, To-morrow ye shall meet at the parting of the road The troops, therefore, being thus divided, the horsemen set forth, and proceeded the rest of that day until the hour of darkness, and they continued on their way the whole of the night, and the next day till noon when they arrived at a spot where the road divided into four branches, so that they knew not which way to go But here they beheld torn clothes, and mangled flesh, and they looked at the traces of the blood, and observed every piece of the clothes. So when the King Shah-Zaman saw this, he uttered a great cry from the bottom of his bosom, and exclaimed, Oh, my son! He slapped his face, and plucked his beard, and rent his clothes, feeling convinced of the death of his son His weeping and wailing were excessive, and the troops wept with him, all of them regarding as certain the destruction of Camaralzaman they threw dust upon their heads, and the night overtook them while they wept and wailed, so that they were at the point of death The King Shah Zaman then returned with his troops

to his city, convinced of the death of his son, and concluding that either a wild beast or a robber had attacked him and torn him in pieces He issued a proclamation throughout the Islands of Khaledan that the people should wear black in token of mourning for his son Camaralzaman, and built for himself an edifice which he named the House of Lamentations, and every Thursday and Monday he decided the affairs of his troops and people, passing the rest of the week in the House of Lamentations, mourning for his son, and bewailing him with elegies.

Meanwhile, the Queen Badoura remained monarch of the country of Ebony, the people pointing at her with the finger, and saying This is the son-in law of the King Armanos, and every night she slept with the lady Hayatalnefous, complaining of the absence of her husband Camaralzaman, and describing to her his beauty and loveliness, desiring an interview with him were it only in her sleep.

and he continued weeping until he fell down in a swoon, and when he recovered he arose, and walked about the garden reflecting upon his misfortunes and upon his protracted estrangement and separation His reason being thus disturbed, he stumbled, and fell upon his face, and his forehead struck against the root of a tree with such force that his blood flowed, and mingled with his tears. He, however, wiped away the blood and dried up his tears, and, having bound his forehead with a piece of rag, arose, and continued his walk about the garden And he turned up his eyes towards a tree upon which were two birds contending together, and one of them overcame the other, it pecked at its neck, and severed its head from its body, and, taking the head, flew away with it. The body of the bird thus killed then fell upon the ground before Camaralzaman, and as it lay there, lo, two great birds pounced down upon it, and one of them placing itself at its upper extremity and the other at its tail, they depressed their wings over it, and stretched forth their necks towards it, and moaned. So Camaralzaman wept for his separation from his wife when he beheld the two birds moaning over their companion After this, he saw the two birds make a hollow, and bury in it the slaughtered bird, and, having done so, they soared aloft into the sky, but after they had been absent a while, they returned, bringing with them the bird that had committed the murder They alighted with it upon the grave of the slaughtered bird, and there crouched upon it and killed it they rent open its body, tore out its bowels, and poured its blood upon the grave of the slaughtered bird then they strewed about its flesh, and tore its skin, and, pulling out all that was within it, they scattered it in different places

All this took place while Camaralzaman looked on

in wonder, and as he happened to cast a glance towards the place where the two great birds had killed the other, he observed something shining So he approached it, and saw it to be the bird's crop and he took it and opened it, and found in it the stone that had been the cause of his separation from his wife As soon as he beheld it, he knew it, and fell upon the ground in a fit, through his joy, and when he recovered, he said within himself, This is a good sign, and an omen of my reunion with my beloved! He then examined it, drew it over his eye, and tied it upon his arm, anticipating from it a happy result, after which he arose and walked about, waiting for the gardener He continued searching for him until night, but he came not. So Camaralzaman slept in his usual place, until the morning, when he arose to his work

Having girded himself with a rope of the fibres of the palm-tree, he took the hoe and the basket, and went into the midst of the garden till he came to a locust-tree, and he struck at its root with the hoe, whereupon the blow loudly resounded So he removed the earth from its place, and having done this he discovered a trap-door, on opening which he found an aperture, and he descended into it, and beheld an old saloon, of the age of Thamoud and Ad,[1] spacious, and [containing a number of jars] filled with red gold, upon which he said within himself, Fatigue is past, and joy and happiness have come! He then ascended from this place into the garden, and, having replaced the trap-door, resumed his occupation of conducting the water to the trees in the garden.

Thus he continued to busy himself until the close of the day, when the gardener came to him, and said, O my son, receive glad tidings of thy speedy return to

[1] Tribes who are said to have inhabited Arabia three thousand years ago.

thy native land, for the merchants have prepared for the voyage, and the ship after three days is to set sail for the city of Ebony, which is the first of the cities of the Mohammedans, and when thou hast arrived there, thou wilt travel by land six months to the Islands of Khaledan and the King Shah-Zaman So Camaralzaman rejoiced at this, and, kissing the hand of the gardener, said to him, O my father, like as thou hast given me good tidings, I give good tidings unto thee And he acquainted him with the affair of the saloon, whereat the gardener also rejoiced, and replied, I have been eighty years in this garden without finding anything, and thou hast been with me less than a year and hast discovered this it is therefore thy prize, and a means of terminating thy grief, and will assist thee to accomplish thy return to thy family and thy reunion with thy beloved But Camaralzaman said, It must positively be divided between me and thee He then took the gardener and conducted him into that saloon, and showed him the gold, which was in twenty jars so he took ten and the gardener took ten And the gardener said to him, O my son, fill for thyself large jars of the olives which are in this garden, for they exist not in any country but ours, and the merchants export them to all other parts, and place thou the gold in the jars, and the olives over the gold then close them and take them to the ship So Camaralzaman arose immediately, and filled fifty large jars, putting the gold in them, and closing each after he had put the olives over the gold, and the precious stone he put into one of the jars After which he sat conversing with the gardener, and felt confident of his speedy reunion with his family, saying within himself, When I have arrived at the Ebony Island, I will journey thence to the country of my father, and inquire for my beloved Badoura but I wonder

whether she have returned to her own country, or journeyed on to the country of my father, or whether any accident have happened to her on the way

He then sat waiting for the expiration of the days, and related to the gardener the story of the birds, and of what passed between them, whereat the gardener wondered. After this, both of them slept until the morning, and the gardener awoke ill, and remained so two days and on the third day his illness so increased that they despaired of his life Camaralzaman, therefore, grieved for the gardener, and while he was in this state, lo, the master of the ship, with the sailors, came and inquired for the gardener so he acquainted them with his illness They then said, Where is the young man who desireth to go with us to the Island of Ebony? And Camaralzaman answered, He is the memlook who is before you. And he desired them to transport the jars to the ship. They therefore removed them to the ship, and said to Camaralzaman, Hasten, for the wind hath become fair And he replied, I hear and obey He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell, but he found him in the agonies of death so he seated himself at his head till he died, and he closed his eyes, and prepared his body for burial, and interred it.

Having done this, he repaired to the ship. He found, however, that it had spread its sails and departed, and it continued cleaving the sea until it disappeared from before his eyes. He was confounded and perplexed, and he returned to the garden anxious and sorrowful, and threw dust upon his head. He hired the garden from its proprietor, and employed a man to assist in watering the trees, and going to the trap-door, he descended into the saloon, and stowed

the remaining gold in fifty other large jars, putting olives over it. He then made inquiries respecting the ship, and the people answered him, that it sailed not more than once in every year His trouble of mind increased, and he mourned for that which had befallen him, especially for the loss of the precious stone of the lady Badoura. He passed the night and day in weeping, and reciting verses

In the meantime, the wind was favourable to the ship, and it arrived at the Island of Ebony And it happened in accordance with destiny, that the Queen Badoura was sitting at a window, and beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she mounted with the Emirs and Chamberlains, and, repairing to the shore, stopped near the ship as the crew were transporting the merchandise to the magazines She forthwith summoned the master of the vessel, and asked him what he had brought, and he answered her, O King, I have in this vessel aromatics, and medicinal powders and collyriums, and plasters and ointments, and wealth and magnificent stuffs and costly merchandise, such as camels and mules cannot carry, among which are various kinds of essences and spices and aloes-wood, and tamarinds and olives, such as are scarcely to be found in this country. On hearing this, she felt a desire for the olives, and said to the owner of the ship, What is the quantity of the olives that thou hast brought? He answered, I have fifty large jars full; but their owner came not with us, and the King shall take of them what he desireth So she said, Land them, that I may look at them And the master called out to his crew, whereupon they brought out the fifty jars, and she opened one, and, having looked at the olives, said, I will take these fifty jars and give

you their price, whatever it be The master of the ship replied, These have no value in our country but their owner remained behind us, and he is a poor man But she said, What is their price? And he answered, A thousand pieces of silver — I will take them, replied she, for a thousand pieces of silver

She then commanded that they should be conveyed to the palace, and when night came, she gave orders to bring to her one of the jars, and she opened it There was no one in the chamber but herself and Hayatalnefous, and she placed a dish before her, and on her pouring into it some of the contents of the jar, there fell into the dish a heap of red gold, whereupon she said to the lady Hayatalnefous, This is nothing but gold! She therefore examined the whole, and found that all the jars contained gold, and that the olives altogether would not fill one of the jars, and searching amongst the gold, she discovered the precious stone with it. So she took it and examined it, and found that it was the stone which was attached to the band of her trousers, and which Camaralzaman had taken As soon as she recognised it, she cried out in her joy, and fell down in a swoon and when she recovered she said within herself, This precious stone was the cause of the separation of my beloved Camaralzaman, but it is an omen of good fortune! She then told the lady Hayatalnefous that its recovery was a prognostic of her reunion And when the morning came she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her, and she said to him, Where did ye leave the owner of these olives? He answered, O King of the age, we left him in the country of the Magians and he is a gardener And she said, If thou bring him no., thou knowest not the misfortune that will happen unto

thee and to thy ship She immediately gave orders to affix seals upon the magazines of the merchants, and said to them, The owner of these olives is an offender against me, and is my debtor, and if he come not, I will assuredly slay you all, and seize your merchandise So they applied to the master of the ship, promising to pay him the hire of the vessel if he would return, and said to him, Deliver us from this tyrant.

The master therefore embarked, and loosed the sails, and God decreed him safety, so that he arrived at the Island of the Magians, and, landing by night, he went up to the garden The night had become tedious to Camaralzaman, and he was thinking upon his beloved, as he sat in the garden weeping for the misfortunes that had befallen him, and the master of the ship knocked at the gate of his garden He therefore opened the gate and went forth to him, and immediately the sailors carried him off, and, embarking with him, loosed the sails, and departed They continued their voyage days and nights, while Camaralzaman knew not the occasion of this conduct He asked them the cause, and they answered him, Thou art an offender against the King of the Ebony Islands the son of the King Armanos, and hast stolen his wealth, O thou unlucky! But he replied, By Allah, in my life I never entered that country, nor do I know it

They continued their voyage with him until they came in sight of the Ebony Islands and took him up to the lady Badoura, who, as soon as she saw him, knew him, and said, Commit him to the eunuchs, that they may conduct him into the bath She then dispelled the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold After which, she went in to

the lady Hamatalnefous, and acquainted her with the event, saying to her, Conceal the news until I have attained my desire, and done a deed which shall be recorded, and read after us to Kings and subjects. And when she gave orders to conduct Camaralzaman into the bath, they did so, and clad him in the apparel of Kings, and when he came forth from the bath he appeared like a branch of the Oriental willow, or a planet at whose appearance the sun and moon were abashed, and his soul returned to him He then repaired to her, and entered the palace, but when she beheld him she restrained her heart, that her purpose might be accomplished She bestowed upon him memlooks and servants, and camels and mules, gave him a treasury of wealth, and ceased not to promote him from grade to grade until she made him treasurer, delivering all the treasures to his care She admitted him into high favour, and acquainted the Emirs with his station, and they all loved him. Every day the Queen Badoura increased his appointments, and Camaralzaman knew not the cause of her thus honouring him From the abundance of his wealth he gave liberal presents, and he served the King Armanos with such zeal that he loved him, as did the Emirs and other great men and the common people, so that they swore by his life

But all this time Camaralzaman wondered at the honours which the Queen Badoura showed him, and said within himself By Allah, this love must have some cause, or perhaps this King thus favoureth me from some evil intention I must therefore ask his permission to depart from his country Accordingly, he went to the Queen Badoura, and said to her, O King, thou hast bestowed on me great favours, and thy favours will be complete if thou permit me to depart, and take from me all that thou hast bestowed upon me

And the Queen Badoura smiled, and said, What induceth thee to desire to travel, and to rush headlong into perils, when thou art enjoying the highest favour and extraordinary beneficence?—O King, answered Camaralzaman, if this favour be without cause, it is most wonderful, especially as thou hast conferred upon me dignities such as are proper for the aged, when I am but a child The Queen Badoura then took him into a private apartment, and made herself known to him and he discovered that she was his wife, the Queen Badoura, the daughter of the King Gaiour, lord of the Islands and the Seas; whereupon they embraced and kissed each other She related to him all that had happened to her from first to last, and he in like manner acquainted her with all that had befallen him

And when the next morning came, and diffused its light, the Queen Badoura sent to the King Armanos, and informed him of the truth of her case, that she was the wife of Camaralzaman, relating to him their story and the cause of their separation, and the King Armanos, on hearing her tale, wondered at it extremely He gave orders to write it in letters of gold, and then, looking towards Camaralzaman, said to him, O son of the King, wilt thou form an alliance with me by marrying my daughter Hayatalnefous? He answered, I must consult the Queen Badoura, for I owe her unlimited gratitude But when he consulted her, she replied, Excellent is this proposal! Marry her, therefore, and I will be a handmaid to her, for I owe her a debt of kindness and beneficence, and favour and obligation, especially as we are in her abode, and since we have been loaded with the benefits of her father So when Camaralzaman saw that the Queen Badoura inclined to this, and was not jealous of Hayatalnefous, he agreed with her on this subject, and

acquainted the King Armanos with that which the Queen Badoura had said, that she approved of the marriage, and would be a handmaid to Hayatalnefous. And on hearing these words from Camaralzaman, the King Armanos rejoiced exceedingly He went forth immediately, and seated himself upon his throne, and, having summoned all the Emirs and Viziers and chamberlains and the other lords of the empire, acquainted them with the story of Camaralzaman, and his wife the Queen Badoura from first to last, telling them that he desired to marry his daughter Hayatalnefous to Camaralzaman, and to appoint him Sultan over them in place of his wife the Queen Badoura. Upon which all of them said, Since Camaralzaman is the husband of the Queen Badoura, who was our sovereign before him when we thought her the son-in-law of our King Armanos, we are all content to have him as our Sultan, and we will be servants unto him, and never swerve from our allegiance to him

The King Armanos, therefore, rejoiced at this exceedingly he summoned the Cadies and witnesses, and the chief officers of the empire, and performed Camaralzaman's contract of marriage to his daughter, the Queen Hayatalnefous. He celebrated festivities, gave sumptuous banquets, conferred costly robes of honour upon all the Emirs and chiefs and soldiers, bestowed alms upon the poor and the needy, and liberated all the prisoners, and the people rejoiced at the accession of the King Camaralzaman, praying for the continuance of his glory, and prosperity, and felicity, and honour As soon as he had become Sultan over them Camaralzaman abolished the custom-taxes, he conducted himself in a praiseworthy manner towards his people, and resided with his wives in enjoyment and happiness and fidelity and cheerfulness,

behaving towards both of them with impartiality. Thus he remained for a length of time; his anxieties and sorrows were obliterated, and he forgot his father the King Shah-Zaman, and the glory and power that he had enjoyed under him

END OF VOL II